

THE

2

DEVOUT

COMMUNICANT

EXEMPLIF'D,

In his behaviour Before, At,
and After the

SACRAMENT

OF THE

LORDS SUPPER.

Very necessary for all Com-
municants.

But they made light of it. — Matth. 22. 5.

LONDON,

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To the Truely Noble
Sir K. L. Baronet.

SIR,

Among the multitude
of Practical Di-
vine Treatises, are
*none more nume-
rous then on the Lords Supper,
nor more diversly Handled; not
afew well disposed persons yet
complain they are at a loss, not
so much which to make use of,
variety here distracting; as
that they know not how to form
Directions into Apposite Me-
A 2 ditations;*

The Epistle Dedicatory.

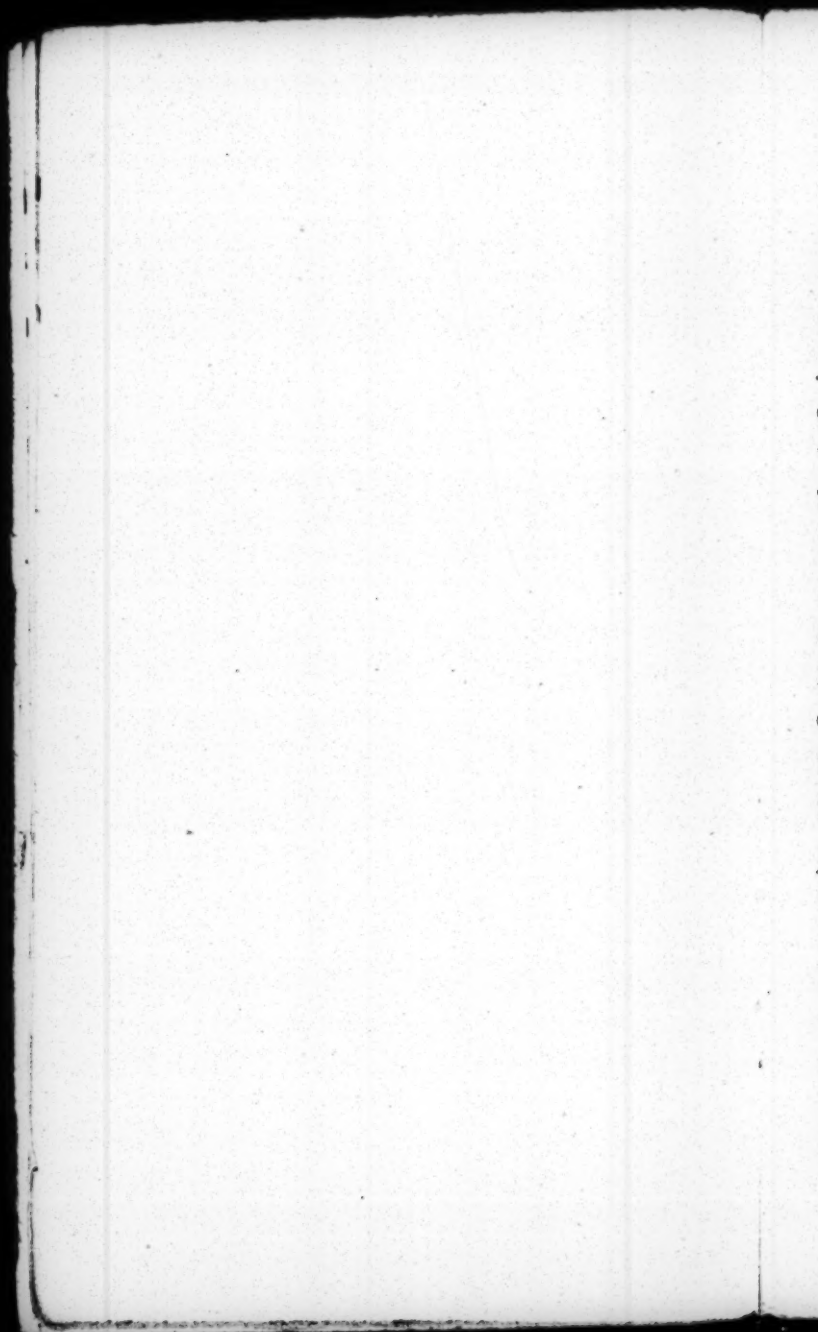
ditions; *they sequester, they sit, they seem to reflect as others, but know not what to say in themselves, to their great discomfort and discouragement. The ensuing Manual is so Methodically digested for their assistance, and presented to your self, not as one that needs it, but the Composer a better evidence of his great esteem of a person so Constant, so Devout a Communicant; so Eminently Charitable; so Rarely Tempered; so Truly Honourable. If it displease any, I Borrow of so many to discharge one great Debt; methinks my*
Honesty

The Epistle Dedicatory.

Honesty in owning it may
satisfie; their allowing me
also to make the Best use of
their's I were able; and if this
be a Bad one, 'tis a right hand
Error; I hope they'l not con-
demn, but pity and pardon me,
I was no better Advis'd: my
Ambition being not to appear
in publick, but to be publickly
useful; and to let the world
know how much I am,

SIR,

Your great Admirer
and Humble Servant.



A Premonition to the Reader.

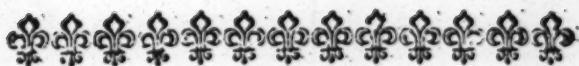
Although the ensuing *Treatise* was design'd to be ushered into *publick view*, without any other *Epistle* then that *Dedictory* to *one*, who is for no other *witnesſes* of his eminent piety, then those *two*, which are more then ten thousand; yet is it found requisite to Advertise those who are willing to make use of it. (1.) As to that part of *preparation* which respects *Humiliation* for *ſin*, matter enough for *which* every one may find there, by examining his manifold breaches of the *Law* and *Gospel*; yet the *Communicant*, in an especial manner is to *reflect* upon, and be deeply *humbled* for his *own Iniquities*, and *particular failings* since the *fore-going Communion*; but no exact example could be given of what himself is only conscious. (2.) For *Prayers* the

A 4. week.

A Premonition to the Reader.

week before, and morning of the *Communion*, they refer for memory-sake, to the *requisite graces* and *ends* in going to the ordinance. (3.) More matter is provided, then I doubt will be spent at the *time of receiving*, in this *Frozen Age*, so deviated from the *Primitive*, when *all Christians*, still partook of that *one Cup*, yet those, that notwithstanding all endeavours, have *memories* so unfaithful as they dare not trust, may (for ought I know) by Book, make use of so much of that they judge most pertinent, as the spaces of joyning with the Minister, will admit of. (4.) If any thing be judged *unsuitable*, because not *usual*, there is matter enough besides; they are left to their *liberty*, that are not of my mind.

THE



THE
DEVOUT
COMMUNICANT.

Frequent Celebration.

DO this in remembrance of me, is a *permission*, and an *injunctiō*; 'tis our *Duty* as well as our *Benefit* to receive Christ; so not to receive him, both our *sin* and *misery*. 'Tis (more then a command) a *charge* of a *dying Testator* and *Saviour*. As the *benefit* is of *infinite merit*, so should the *acknowledgment* be an *Eternal Memorial*. His *death* should always live in our *Hearts*; and we so careful in *doing* this, that when he comes

A 5,

again,

10. Frequent Celebration.

again, he may find us *so doing*. Doth he not now thus bespeak us? Can the King of Kings take it kindly at your hands, when he hath kill'd the fatted Calf, furnished his Table, sent forth his Servants, saying, Behold I have prepared my Supper, come, eat of my Bread, and drink of my Wine which I have mingled, all things are ready, *come unto the Marriage*, and you make light of it, (so mean are your thoughts of his fare and company) or desire to be excus'd because you are not drest, when indeed, you never went about to make you ready? Do you not provoke him to leave you, to let you go sorrowing to your graves? to say, None of those that were bidden (though they see the plenty) shall taste (the sweetness, fatness, goodness) of my *Supper*; was there ever any so pretious? cost *it* not the Master of *it* his own life to make *it*? If out of courtesie you invite a poor man to the *best* that can be had, and he saucily, ungratefully find fault with your meat, ask you, why you troubled him to come to so poor Provision, or send word, you have nothing worth coming for, he can provide for himself, hath better at home,
and

and better company, would you think he deserv'd the worst bit of it, or another invitation? 'tis a sign you value not, but slight *Communion* with me: If you loved me you would still be seeing, looking upon, desiring to be with me; where I am wont to walk, to manifest my self, to sit at my Table, to sup with my Disciples, and never be at rest without a renewed sense of my love unto you; you are they I have loved, for whom I *do* and *dye*, of whom I will always think upon, in whose Thoughts I love to live, and because my departure is at hand, and I must go away from you, *this memorial* I leave with you, to put you always in remembrance, when you see it, think of me, who in the very night I was betray'd, when taking that doleful farewell of an ungrateful world, was so mindful of your good and comfort, to arm, establish, and refresh you; and will you neglect, dis-esteem, condemn it? doth not the benefit of my passion without your desert, plead for the frequent meditation of it without your scandal? The frequent faithful remembrance of what I did and suffered for you, is my chief request, and your only requital,

12. Frequent Celebration.

requital, and yet do you distaste what I embraced? and endure not to think of what I refused not to endure? loath you the *cup of Salvation*, that cost me a *cup of Astonishment*?

Do] But for *thee* dear Saviour I had been for ever *undone*; for *thee* then and for *thy* sake, what is it that I should not *do*? *Thy desires* are my *Injunctions*: there's *Authority* enough in *thy love* to *do* what thou should please. Since *thou* would have *no nature* but *mine*, I will have *no will*: but *thine*: when once signifi'd by command, upon my obligation I should, upon my Fealty to thee the King of the Church, and Sovereign as well as Saviour of my soul, I ought, I may, I must not dispute, nor delay, I dare not but must *Do*; else, how must I be look'd upon, when the King commands all his loving Subjects to take the Oath of Allegiance, and I stay away and refuse? Do I not publicly disown him for my Sovereign who hath enjoyn'd the Celebration of this, as an evidence and symbol of my Relation to, and Communion with him? Is not *this* appointed for a *memorial* of his.

Frequent Celebration. 13

his death, whereby he delivered his people, and destroy'd their enemies? transcendently to us, what the *Passeover* was to the *Jews*, and the neglect of it more provoking? yet, *the man that is unclean, and is not in a journey, and forbeareth to keep the Passeover at the time appointed* (when he might and ought eat it) *even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.* There's a punishment annexed to the neglect, as well as ill performance of it; he that eats irreverently, is guilty of prophaning the Lords Body; and he that eats not, of despising it, and of preferring his lusts before him; the one eats damnation to himself, and the other by not eating, judges himself to be in a damnable condition. 'Tis dangerous staying in that condition wherein we judge our selves unmeet society for Christ; if we cannot partake of his Supper here, how can we think our selves fit to feast with him in Heaven? can I hope to look on his face with comfort there, and take no pleasure to behold, remember, come near, have
any,

14. **Frequent Celebration.**

any thing to do with him here? will not his *presence* be most terrible then, to whom his *memory* is no way delightful now? Am I troubled for neglect of *other duties*, and not of *this*, when Christ's *Item's* at the last day are made up of *sins of omission*? Dare I pick and chuse, when, whosoever shall keep the whole Law, yet offend in one point, is guilty of all?

This] Not to climb a Cross, or undergo a bitter passion for thy sake, I should not think much to do that, who hast done more for me; not to be had to a *Scaffold*, but to come to thy *Table*; not to go to Slaughter, but a Feast; not to Bleed or Burn, but to Eat and Drink; and that not Bread of Affliction, or Water of Adversity, which flags the Spirit, but such Bread and Wine as confirms and comforts my Heart: not a Mourners Bread, Tears; or a Martyrs Cup, Blood, but a Saviours fare, Blessed Wine and Bread, yea in them (what both is and makes blessed) his body and blood, meat and drink, bread of life, and *well* of life, that both joys my heart, and saves my soul. Didst thou on the Cross drink Vinegar, (made

Frequent Celebration. 15

(made infinitely more tart by my sins) for me; and shall not I at thy Table drink Wine for my self, made infinitely sweeter with the blood it conveys? Didst thou drink a cup of wrath, and shall not I drink the cup of Blessing? eat the bread of affliction, and shall not I eat the bread of life? suffer thy passion, and shall not I enjoy it? Didst thou stretch out *thy hands* on the Cross, and shall *mine* be withered and shrunk towards thy Table? Hadst thou bid me *do some great thing* for procuring so *great* a good, that there had been between the service and reward no disproportion, should I not endeavour'd to do it? how much more when thou bidst me eat and live? I am not saved but by thy Body, I shall be damned without thy Blood. Didst thou offer them for me on the Cross, and shall I not take the pledge from thee at thy Supper? Dost thou give me a *Title* to them, and shall I bar my self of *possession*? rob my self of thy mercy, and my right, of no less then the price of my *Redemption*? Dost thou give me the *purchase* in thy *Blood*, and shall I deny my self the *Seal* in thy Church? Dare I be guilty of
so.

18 Frequent Celebration.

so great a *Robbery and Rebellion*, to violate thy will and seal? to steal at once thy Bread and Cup, and Scepter against thy express *will* and *Testament*? to take the Bread and Cup out of my own hand, and the Scepter out of thine? to deprive my soul of thy Body and Blood, and thee of thy Authority? by thy grace I will never but observe as thou appointest: If *this* be thy command, O Saviour, I am a *Rebel* as much to *my good*, as *thy Law*, a damned Rebel if I do not *this*.

In Remembrance] I blush Lord to see my self need thy *memento*. Have I a room for the trash of the world, and none for thee? memory for what I list, and none for what I should? O thou that hast so done thy marvellous works that they ought to be had in remembrance; whose *name* is wonderful, and all thy works as thy name, and *this* above all thy works, can I ever forget thee? can I *forget* my *self* so much, that breaths not a moment on Earth, or out of Hell without thee? If I forget thee, O Saviour, let my tongue cleave to the roof of my mouth; if I remember not thee, let my
right

right hand forget her cunning. Sure, that harp had never known the tune of joy, nor hand to do with harp, hadst not thou put a world (all out) in order again, and set all in tune. And is that all, when I owe a thousand lives unto thee, to require, not my *Body*, but my *Mind*? to say, *Remember*, not to *Dye* for me, but to forbid thy memory to *Dye* in me? O thou loving and blessed above all Beloveds, when thy *passion* is engraven by thy own hand in an Holy Mystery for my mind to wear, shall not I keep this memorial? shall I not wear thy Ring, who am so ready to wear a Deaths-head, to preserve alive the memory of a dead Friend? O that I may ever keep this Manna that came down from Heaven, not in a Leaden, but Golden pot; not in a dull, barren, barely contemplative, but humble, tender, active, pretious *memory*, which moves all good affections to thee, and promotes all good abilities for thee. Such a memory will mind and do all Duty; admire and love thee, obey, endure, do, and suffer for thee; establish Faith, excite Repentance, inflame Love, maintain Constancy. I cannot but re-
pent,

r8 **Frequent Celebration:**

pent, believe, and love to the last, if thou be in my mind: If I fail payment of any duty to thee or man, it is because thou art out of my *memory*, *I do not remember thee.*

Of me] *Of my death*, and *your redemption* by it. This Sacrament then is an *obelisk* to the eternal memory of thy *passion*; so oft as I neglect, it what do I but pull down this *Pyramid* of everlasting date, set up in the Church for a *solemn memorial of thy death*; and bury thee and thy Merits, as the *Jews* did thy Body, but in a *worser grave*, not in a Garden, but Desert, a grave of Oblivion? Wretch am I, that have need of such an help to my memory, and spur to my Duty, as both a Command and a Sacrament; it casts reproach on me, *O Saviour*, that thou shouldst give *thy Body* for me, and I scarce give *my mind* to thee; that I should have so *great a room* in *thy heart*, and thou so hardly get any in *mine*; that thou shouldst be more ready to *bleed* for me, then I to *think* of thee. Dear Jesus, thou didst empty all thy veins for me, shall not I find a vessel to preserve thy

Frequent Celebration. 19

thy pretious blood? Do I not spill what thou shedst, if I let it run out of my memory? yet art thou put to it to find me both *blood* and *mind*; and when thou hast done all that, out of remembrance of me (lest it should be forgotten) ordain'st a Sanction and Sacrament, saying, *Do this in remembrance of me.* But more wretch I, if I do not *so do*, for Lord, if I do thee *honour*, dost thou not do me *favour* for it? If I give thee *glory*, is it more my *duty* then *felicity* to do it? If *thy* Sacrament, is it not my emolument? Receive I not great honour in it? Reap I not good benefits by it? conveys it not the *Blood Royal* of *Heaven* into me? Am I not related to, Brother of Christ, Heir and Prince of Heaven by virtue of that Blood? Is not the Godhead bodily in him? and is not his Body mystically in me, and I near allied to God by the Communion of that Body? And can he want *Demeans* that is such a *Prince*? Is not the Earth thy gift, and Heaven in thy power, O thou Son and Heir of all? And have I not thy Spirit, thy flesh to pledge for all, the conveyance sealed in thy Blood, and thy Merits made over and
assured

20 Frequent Celebration.

assured in thy Body? O Lord, I am so much concern'd in honour and estate to *do* what thou commandest, that if I consider my self, I shall *do* it to thy memory, in remembrance of me, as well as thee.

Where ever God hath bestow'd a *vital principle* (Faith, whereby the Just live) he affords *nourishment* to sustain it, and an inclination and attractive faculty towards it: Christ Crucified is, as the cause and matter of our new birth, so the food which sustains and preserves us in it, unto whose Body and Blood there must needs be as proportionable an appetite in a new Christian, as to milk in an Infant, that being more *nourishable* then milk, and *Faith* more vital to desire it then Nature. Oh! I know not what (grace and comfort) I have lost, that others have found in the Conscientious use of *this*. If there be any thing in the lively discoveries of the evil and desert of sin, the wrath and love of God, the cordials of the Gospel by frequenting it, might it not have been much better with me in my spiritual condition? Is not this great *Hypocrisie* and *Disimulation* to
com-

complain of the hardness of my heart, and not apply the Blood of Christ to soften it? of the prevalency of corruptions, and not bring them to his Cross to subdue them? of my timorous spirit, and not come where God secures me, and gives evidence for the discharge of his covenant and promise? that God is departing, when I stand at a distance, and will not come nigh him? is withdrawn from my Soul, when I withdraw from my Duty? that I am a stranger to spiritual joy, when I will not come to draw water out of the wells of Salvation? of the weakness of grace, and not use all means of strengthening it? can I refuse my food, and yet be nourished? grow in grace, and neglect the means? not grow, and be guiltless? live in a known sin by neglecting a plain commanded Duty, and expect the rewards of obedience? may not partial obedience to Gods commands well encrease my doubts of his favour? Is not this to slight and disesteem a firm conveyance of all Christ's purchas'd benefits here offered and assured to Believers? and then think not much, Soul, if thou go without them for ever,

ever, who art also so unwilling to bind thy self to thankfulness and obedience for them. *Meals* which are for nourishment must be *often*, 'tis not told me *how often* I should eat or drink, the sense and feeling of the want of my food directs me to, makes me do it *often*. Am I not apt to grow dull, lukewarm, cold? my liveliness to, and in Duty to abate, to contract guilt, blot my evidences, disturb my peace, to forget him and his matchless love? Is he so much in my serious thoughts as he deserves? Is it enough to have some occasional thoughts of him? Do I not complain that I love and think of him no more, can apply him no better, have so little of him, am so insensible of his kindness, and affection to his members? Is it not a sin and shame I no more solemnly dwell in meditation upon him, am no more in praising of, rejoicing in him? Do I not *often* need so great an help to break and soften my heart, renew my repentance, strengthen and confirm my Resolutions, Faith and Hope, to increase, inflame my love and thankfulness, fix my thoughts more solemnly upon him, apply him, to get
and

Frequent Celebration. 23

and maintain more intimate communion with him, closer knit my soul to him and his members? Is it not a sad sign I perform no *Duty* as, and to those ends I ought, but out of custom, without expecting, therefore without finding any *great advantage* from them? Are the consolations of God small unto me? is it not a sign when I was *there* I mis'd of the benefit? Have I not cause to repent of my *former receiving*, when it left not earnest breathings for the like opportunity? was it possible for me to meet with God, to taste the sweetness, the fullness of Christ, to experience the reachings forth of my love and desires, the pleasures of acting grace, and not long for another meeting? By thy grace I will therefore communicate with more devotion; repent with greater contrition, walk with more caution, pray more earnestly, receive with more reverence, and I doubt not but I shall find my affections encrease together with the spiritual *Emolument*. The frequent solemn exercise of our *graces* must needs dispose strongly to *Habitual ones*; and hugely promote the *Interest of Religion*.
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24 **Frequent Celebration.**

It cannot be that the *Sacrament* be undervalued by frequent repetition, without great unworthiness of the person (setting light by, and loathing spiritual Manna) and an unworthy Communication: for he that receives worthily, encreases in the love of God and of Religion, and the fires of the Altar are apt to kindle into a flame, and when our Lord enters into us, and we grow weary of him, or less fond of his frequent entrance and perpetual cohabitation, 'tis an Infallible sign we have (or are ready to) let in his *Enemy*; no *Secular* object hath any pleasure in it, long beyond the hope of it; for the possession and enjoyment is found so empty, that we grow weary of it; but whatsoever is *spiritual*, is less before we have it, but in the fruition swells our desires, enlarges the appetite, and makes us more receptive and forward in the Entertainment.

Habitual

Habitual Preparation.

Chrift's Death, in regard of his intent, was a Sacrifice to God, but of the *Jews* the greatest cruelty and murder. When a prophane person comes, he sheds the blood of Christ, which a Believer receives; and by Faith feeding on it, being one with Christ, makes as great satisfaction to God, as if he had suffered to Eternity. This new wine must not be put into an old vessel; else the wine will be spilt, and the vessel perish. *Christ* and *Belial* cannot cohabit, he will not enter through a besmear'd door, not dwell in a nasty house; *Feet* that walk in filthy paths, are not to tread his holy place; a heart full of rancor, hatred, uncharitableness, to sit down at this feast of love; *Hands* dipt in blood, polluted with unlawful gains, stain'd with spots of the flesh, or stretch'd out to injure him in his members, are most unfit to be reach'd forth to receive him in the *Sacrament*, to handle those
B
holy

26 Habitual Preparation.

holy mysteries: Those *Teeth* that grind the face of the poor, to eat the bread of Angels; the *Mouth* that's full of rotten, corrupt communication, evil speaking, reviling, or that thirsts after the blood of our neighbour, to drink the blood of Christ; *Eyes* gazing on vanity, to look on *Jesus*. Oh, how pure ought I to keep those doors of my Soul, at which the King of Glory so often enters? Shall I kiss his hand with filthy lips? put hallowed bread and wine into a noysom sink? go to that Table as Swine to their trough, in sin and pollution? ravish, contemn the grace and mercy of God? tear them asunder from the conditions he hath annexed to them? He will not be *one* with an Harlot; nor seen with the same eyes. His body never saw *Corruption*, nor will be mixed with *it*: It lay in a *Virgin* Womb and Sepulchre, and still resides only in *Virgin* Souls, Devoted, Consecrated, set apart to his use and service. His glorified body is no more capable of dishonour, nor will enter into an earthly soul. Unclean birds receive nothing but the *Carcass* of the *Ordinance*; the *Bread* without

Habitual Preparation. 27

out the *Body*, the *Wine* without the *Blood*, both without the *blessing*; the *Elements*, but not the *Sacrament*; such are guilty of his *Body* and *Blood*, for reaching out their hand with purpose to receive him into a polluted soul, though he withdraw himself that they cannot partake of him: They *disgrace* their Prince by shewing it to his Statue erected for his honour and remembrance, are guilty of *Treason* by offering Indignity to his Seal and Picture; *Dishonour* done to the *Image* and *Representation*, reflects upon the *Original*; he is *personally* in *Heaven*, and will be no where *Sacramentally* but in the *Heavenly* part of man; he finds no *rest* in a *heart* full of vain, vicious thoughts; it stinks like the lake of *Sodom*; he retires thence vexed with the unclean *Conversation* of the impure *Inhabitants*. When he approaches to a *Soul*, and finds it a *Cage* of unclean *Birds*, he flies with the wings of a *Dove* to cleaner and whiter *Habitations*. But if we avoid, hate, and have no fondness of affection for *them*, and with complacency entertain the contrary, then *Christ* hath washed our feet, and then he invites us to his *Supper*. The

28 Habitual Preparation.

unavoidable infirmities of our lives, against which we daily strive, and for which we never have any kindness or affection, are not spots in these feasts of Charity, but instruments of Humility, and stronger invitations to come to Rites ordain'd for corroboratives against infirmities, and for growth in the inner man. But remanent affection to a sin, enmity with Neighbors, secular avocations to the height of care and trouble, excuse not, but encrease men's sin, and secure their misery: 'Tis just they graze with *Goats*, that refuse to wash their hands that they may come to the *Supper* of the Lamb. The excuses wherewith they palliate their neglects of waiting upon our Lord, and accepting his kindness; all grow upon this bitter root of an *unholy careless life*; *loving the world and the lusts thereof*: the only reason is, they have a mind to live as strangers to him, and not to be his *household-servants* and *domesticks*, for then they might always come unto him. They think they must not come *so oft*, because to prepare themselves costs them *so much time*; but would they spare *so much* as to lead

Habitual Preparation. 29

lead a *Holy* life, and be at *so much* trouble as to *please* God in *other things*; they would not find it so laborious to please him in *this*. Kept they always a fear of God in their Souls, they would without much pains be fit to approach with fear and reverence into his presence; would they fear to do what God hath forbidden, they would not fear to do what he hath commanded: but while they refuse to obey him in one thing, no wonder they do in another. Religion concerns not our *actions* only, but the *frame* and *disposition* of our *hearts* and *minds*; and the same *Habitual* Graces are to be *daily exercis'd*, though in a lower measure and degree. *Every day* is to be *Holy* to the Lord, though *every action* in the day be not equally *Holy*. When we labour conscientiously to stand to our first promise and covenant, all the actions of our lives become *Holy*; and so we are *Holy* in our *Shop* by diligence and justice; at our *Board*, by temperance, thankfulness, charity; *Abroad*, by an innocent useful conversation; in our *Closet*, by Prayer and Meditation; by prudence, and the ends of health and

30 Habitual Preparation.

cheerfulness will make our *sleeps* and *recreations* *Holy*, and not to be reckon'd among *pastimes*, but the necessary seasons of doing little or nothing, that afterwards we may do something, and be worthily employ'd. A *Christian* behaveth himself, not for a set number of days, as if *so much time* were to be spent in *Holiness*, and so much in *sin*; but as if he accounted his whole life an opportunity of serving God, and of cleansing himself from all that filthiness, which will not let him see his face. He receives daily what daily profits, and so lives that he may daily receive it. A *Holy Life* is a perpetual Sacrifice, and he that so lives, keeps his heart as an *Holy Altar*, always warm and glowing within him; he offers up daily such Sacrifices as are acceptable to God, and prepare him for a due commemoration of this great Sacrifice; a daily abstinence from all forbidden things, and a care to perform such duties as maintain a lively sense of God in our Souls, would make us hungry and vehemently desirous of this Heavenly Food. A circumspect life makes us both fit and desirous to converse.

Habitual Preparation. 31

converse with God every day; *good Actions* beget in us greater longings after grace, and *good desires* make us still do well out of hope to have more grace; when a good man lifts up his heart to God, he draws down God into his Soul, that he may work with his hands that which is good in his employment, in which he is not so busie that his hands should grow so heavy or dirty by it, as to be unwilling or unfit to lift them up again to God. Such a Combination is there between all that God requires to make them easie, familiar, pleasant, desirable, and our obedience impartial and universal. A holy behaviour in our calling, converses, and use of the creature, disposes us to acts of immediate worship, that requites and returns the kindness by disposing and fitting us for a *Holy Deportment* for the future, which is it self an invitation of God to our Souls; much more when seconded with the Attractive of *Holy Prayers* and *Affectionate desires*. The sweetness of such converses with God, and the power of his Grace coalequent upon our hearty desires, engages and enables us to a holy

32 Habitual Preparation.

conversation, which brings us (from familiarity with the Devil) to fellowship with God, the happiness of which is so great, that it excites us to do all we can to maintain, and prevent our being tempted from it. *Good Hearts* daily mortified, and strictly watched over like dry wood, with one blast kindle the flame of love, stir up the Grace of God in them; while those soaking in the world like green sticks, all their puffing, blowing, and prayers will scarce fetch any fire. Oh! would I every day prepare for the day of death; or which is of a like consideration, the day of Communion (nothing less will fit me to Communicate, then to depart hence) set my self in order, meditate often every day on Christ's first and second coming; not stay a minute, but instantly grieve for, severely condemn my self, and renew my resolution, to amend all, and pray for particular strength against whatsoever I have observed amiss: would I consider where I fall ofttest, from what principle this default comes, what are the best remedies, and pashon to the real and vigorous use of them. Did I resolve.

Actual Preparation. 33

resolve to have God frequently in my thoughts, to bring it to pass to have so great a dread and reverence of him, that I may be more really ashamed, troubled, confounded to sin in his presence and observation, then of the severest man; and have a perpetual intercourse and converse with him: Or would I actually attend to what I do, and consider every action, and speak so little that I might consider it; I should find, that upon the day of *Communion* I should have nothing to do, but to renew my Graces by Prayer, Praises, and the Exercise of Devotion.

Actual Preparation.

Holiness is our Profession, and all the time after *one Communion* is the time of Preparation for the next. We are to keep our selves in a constant purity, close to the Covenant of our God; but rust will be growing, dust falling upon our hearts, while we

34. Annual Preparation.

are expos'd to such variety of seasons and occasions in the world, which we must be often brushing off, brightning, and furbishing of them, without which they will be unfit for our Master's use. He that's always well vested, will deck and trim against a Wedding-day; *wise Virgins* go forth to meet him, having Oyl in their vessels, and their Lamps burning; but when they hear the Bridegroom's coming, they arise and fall afresh, to trimming their Lamps, to snuff them, stir up the fire, and apply the Oyl to make them burn brighter and clearer. Now another repast approaches, I must deny my self *lawful* things; sequester from my *ordinary* business; abstain from the most *lawful* enjoyment and *chaste* embraces, that I may give my self unto prayer; and more fully know the state of my Soul; with a greater intention and ardency of spirit *examine* my self even about the *coldness* of my Prayers; my *neglects* in the daily review of my self; the *smallness* of my sorrows; the *weakness* of my services; my daily neglects, ignorances, unavoidable infirmities as to God, my self, relations, and others; in

an especial manner, any failing since the *last Communion*. If there be but a little passion, a rash word, a vain thought, &c. and besides my sorrow and afflicting my self for, hatred and amendment of it just after its commission; I am now to bewail it over again, to call my self to a strict account for it, to drown it in another flood of tears, more firmly to strengthen my resolutions against it, and prepare it to receive another wound, a mortal stroke from the wounds of Jesus, that it may never live more; more deeply apprehensive of the *evil* of sin, more sorrowfully bewail it, more rationally resolve against it, open a greater vent for my tears, cut a larger passage for my sorrow; affect my heart more deeply with my needs, and the certainty of supply, and so raise my self to a greater height of humility, desire and confidence; to excite my appetite and more lively apprehensions, and vigorous affections, rouse my thoughts and meditations to a greater fervour; more solemnly to recollect what I have learn'd; to stir up my remembrance, and renew a sense of my wants and weaknesses; to

imprint the *ends* of the *Institution* more firmly in my memory, to consider what Acts most proper when I shall be at his Table; to stir up those affections beforehand, which will prepare a more lively expression of them when I come there. To renew acts of Charity and forgiveness, pass by all injuries and offences, be reconciled perfectly to my brethren, and to take care there be not the least grudge, or spark of anger that lyes buried in my Soul unquenched; all passions husht and laid, the Soul smooth, fair, and not a wrinkle upon its brow. More strictly and solemnly to search, purifie, cleanse, and cast out all the leaven; to pray with greater appetite; praise his name with a more delightful relish. To distaste all other things, to disburthen my self, to lay aside every weight, and the sin that so easily besets me, to get as near Heaven as possible; to render my mind more sensible of God, and more fit to receive a deeper impression from his hand. To put forth the strictest Acts of Faith, to excite the hottest flames of Love, stronger longing after Christ and his Blessings (which prepares for the enjoyment)

Holy;

Holy desires, joy, and thankfulness at the approach of so blessed an opportunity. To renew my resolutions and vows of holy obedience; to mortifie my lesser irregularities, and to bind the obligations that are upon me, faster about my Soul. To have a lively sense of the ends for which I go; in what estate my Graces stand; what I am to ask; and for what I ought to plead the Blood of Christ; voluntarily to offer more of my time and thoughts to Religious Exercises; and to do that over again with a greater fervour, which I have been doing since the last Communion. To recover my self to the same, or rather higher degrees of zeal, fervour, and sublime admirations; to apparel, trim, dress up my mind with braver notions and brighter ornaments. To get my manners, carriage and behaviour, rightly formed, and handsomly composed, for this Feast with the great King.

He that understands the excellency and holiness of the mystery, the glory of the guest, the infinite benefit, then designed, and the increase of degrees by the exercise of those previous Acts of holiness;

38 Solemn Sequestration.

ness; the manner so contrary; as *wor-
thy* and *unworthy*; the effect of the Or-
dinance so much depending on the *man-
ner* of receiving; the advantage so great;
of Communion with Christ's Body; the
danger no less then *Damnation*; that it
will set one forward, and contribute
very much to an happy or unhappy eter-
nity (a man cannot at all be suppos'd in
any state, wherein this thing will be in-
different to him) will not be inquisitive
into the just measure, but do it heartily,
devoutly, reverently; and as much as he
can, put himself into a meet disposition
to be so familiar with God.

Solemn Sequestration.

A Journey, an unfixed Heart, un-
discharg'd of earthly thoughts,
travelling up and down afar
off, *unfits* as well as a *dead body*, or gross
sins. *Earthly thoughts* in the Temple,
if not driven away before, will be buz-
ing, pestering, vexing me, and corrupt the
Sacrifice

Solemn Exhortation. 37

Sacrifice ; if I go with a loose, ungirt spirit, I cannot instantly entertain my Lord ; his word must stay until I be ready ; I must be girding, when I should be working ; or do it fumblingly, awkwardly, not nimbly, handsomly, with dexterity : Let your loins therefore be girt, and you your selves like men that wait for their Lord, that when he comes and knocks, you may open to him immediately. It concerns me *now* to put my self into that order and state of good things, as if to morrow I were to *dye* ; to suppose my self seated before Gods Tribunal, and to see whether I can reasonably hope my *state* is *changed*, my *sins* *pardoned*, covered, mortified ; to consider, that unless I dare *dye that day* if God should call me, there's little reason I should dare to *receive* the *Sacrament* of life or Minister of death. If I be mistaken about the truth of Grace now, I am undone for ever without true Repentance ; by my unworthy going I bind the guilt of all my other sins upon my Soul, and add this to all the rest, *guiltiness of the blood of Christ*. He that *communicates* *worthily*, is justified from his
sins ;

40 Solemn Sequestration.

sins; and to him *death* can have no *sting*, to whom the *Sacrament* brings *life* and *health*. And if I judge Righteous Judgment, I shall soon find what pinches most, what makes me most afraid, what most criminal and least mortified; so shall learn to make provision accordingly. Enter then my Soul into thy chamber, solemnly separate, sequester thyself from all other Avocations, that we may tend upon the Lord without distraction. Shut up, set a watch at the gates of thy *heart*; let it not be open till that *solemn day* be over; If other thoughts be hankering, and hanging about for entrance, testify against them, rebuke, threaten them, let thy spirit in a holy indignation rise up against them; the only means that from that time forth they come no more in *such a season*. Farewel my Wife and Children, friends and Secular concerns; abide you here at the foot of the Mount; be hushed and laid, deadened and mortified, all irregular earthly passions and affections, I have something else to do, you are a clog unto my Soul, tread not, nor whisper in this solemn place, where is no room

Solemn Sequestration. 43

room but for God alone; trouble me not, the door is now shut, I am about a great work, I will not, cannot open to you.

And Oh thou that lookest from Heaven, that fashionest the hearts of men, and considerest all their works; enlighten, enliven, convince, affect, assist, prosper, own, accept, bless me; call in, and restrain the scatterings, and looseness of my wandring thoughts. Fix, unite, fill my heart with an awe, dread, and reverence of thee, and suitable thoughts, apprehensions, meditations to the present occasion; and let my meditations be attended with suitable affections. Let all flesh be silent before thee; thy spirit rest upon me; this season improved, not carelessly, slothfully, perfunctorily; but sincerely, uprightly, with my whole soul, heart and strength, to thy praise, and my great advantage at thy *Table*, and in the day when thou shalt judge the secrets of mens hearts by Jesus Christ.

Strid

Strict Examination.

I Am about to sit at the *Lord's Table*, among his own Children; I know before-hand, the King (attended with his glorious Angels) will come in to see his guests; he is too *just* to be bribed, too *great* to be slighted, too *wise* to be deceived, too *good* to be forfeited. Oh what *solemn provision* shall I make for so sacred a presence, but a *serious, diligent, deep enquiry into, with a full and awful discussion of the particular present estate of my Soul*, whether I be such as may be assured he will bid me *welcome*; being reconciled to him, and endued with those vital qualifications which pre-dispose me for an Ordinance that supposes me *within the Covenant*. it seals; and to have *spiritual life* it sustains and nourishes, by conveying that true food of life, Christ Crucified. I must be *born* before I can eat; *Uncircumcised persons* were not to eat the *Passover*. The *inward*

Strict Examination. 43

ward of Ordinances are only enjoyed by them that are inwardly Christians. Those that bring true Graces, receive real Comforts ; we take Christ, and then eat him ; none find any nourishment, relish, or sweetness in his blood, but those who have receiv'd him, and so have a propriety, a title to him (and the nearer the Interest, the greater sweetness) he must be mine first in claim and title, then in fruition and comfort ; no juice or sap from the Vine, except a branch in it ; no Grace is there improved, but what I have along with me ; I must prove my right to the purchase, ere I take possession. 'Tis high Treason to annex the King's Broad Seal to forged Writings ; no receiving the benefit, without shewing the condition, and my interest in the Covenant ; that's sealed to them only that come up to the terms of it. Now, this is the Co-
 venant that I will make
 with the house of Israel, saith the Lord,
*I will put my Law in their inward parts,
 and write it in their hearts, and will be
 their God, and they shall be my people,
 and they shall know me from the least un-*

Jer. 31. 31, &c.

Heb. 8. 10, &c.

44 Strict Examination.

to the greatest, and I will forgive their iniquity, and remember their sins no more. And Oh my Soul! have I an inward right, an actual interest in this Covenant?

Is the Law of God writ in my Heart? A permanent (that no Time, Temptation, Tribulation, can obliterate) universal counterpane, answerable conformity legible by others in my *Conversation*, and by my self in my *Constitution of Soul* strongly inclined, disposed and persuaded to all cordial, sincere, entire, chearful, spiritual obedience, out of a principle of love to God, and to glorifie and enjoy him; delighting, meditating in it day and night; being renew'd according to the Image of God, in knowledge, righteousness and true holiness.

Have I a Covenant-Relation to, and Interest in God? Am I one of his people by [Federal profession] am I not ashamed of, but openly declare and avouch my self to be *his*, rejoycing, glorying therein as my great priviledge and happiness? [In all Covenant-Relations to God and Christ?] Do I fear, love, obey, submit.

Strict Examination. 45

submit to, depend upon him for direction, provision, protection; am I wholly at his dispose as my only, wise, faithful, loving [Father?] Do I forsake all other Corrivals and Competitors? cleave only to him in all conjugal love and faithfulness? delight in, am I unsatisfied without his presence as my [Husband?]. Do I purifie, edifie his Temple? demean my self towards him as my [Inhabitant?]. Esteem, live upon, and rest fully contented with him as my [Portion?]. *Am I his* by [Federal Appropriation?] not sin's, Satan's, the World's, my own, but entirely *his* [in all I am] Body and Soul? are my *Eyes his*, to behold his wonderful works? my *Ears* to hear his Heavenly saving Word? my *nose* and *smell* his, to relish his surpassing sweetness in the Creatures? my *Tongue* to Trumpet out, and Triumph in his praise? my *Hands* to work that which is good? my *Feet* to walk in his ways? all my senses, members, abilities, faculties, instruments of righteousness? Is my *Understanding his*, to know, discern, contemplate upon him? my *Memory* to treasure up, and retain his counsels, covenants, promises, dis-

46 Strict Examination:

dispensations? my *Conscience his* Deputy to accuse, or excuse under him? my *Will his* to will, or nill in subordination to him? my grief, hatred, detestation, to mourn for, abhor, flie every thing offensive to him, or obstructive of my delightful enjoyment of him? my desire, love, delight *his*, to long for, embrace, acquiesce fully and contentedly in him? *Am I his, in all I have?* Do I approve my self *his* in all my relations and stations, inward qualifications and endowments, outward goods and possessions? *In all I can do or procure, undergo or endure* for him? Am I willing and ready to give my self to and for him? taking up my Cross daily and following him? rejoicing I am accounted worthy to suffer for his name?

Have I a sanctified knowledge of God? as to his Essence, Attributes, Personal distinctions, Word, Works? of *Man* in his Creation, Corruption, Restauration, Perfection? of *Christ* in his Person, Offices, Estates? of the *Covenant of Grace*, and the *Lords Supper*, in its efficient, material, formal, final cause? And is this my *Knowledge* experimental, heart-purifying,

fiery, humbling, communicative, growing, affectionate, efficacious, obediential?

Are mine Iniquities forgiven and forgotten by God? Do I groan under *them* as the greatest evil and heaviest burthen? forsake *them* in affection and commission? Have I sincerely confessed, bewailed, loathed *them*, and my self for *them*? unfeignedly striving against, and desiring to be freed from the filth, power, dominion, as well as the guilt and punishment of *sin*; from a love and sense of Gods kindness and goodness to me? Is my heart calm'd and quieted through Faith in Christ, being thereby at peace with God? enlarged to bless him for pardon? Am I earnest with him more and more for assurance of it, purity of heart, establishment in his ways? Is there in me a hearty, sincere disposition, inclination, propensity to *pardon* the offences of others? pitying, lamenting, meekly reproving, covering their infirmities, a readiness to help them, rejoycing in their welfare as my own, especially the meanest Saints, in whom is all my delight?

Christ

Christ is not to be received of all comers, (a) nor entertain'd by every guest, (b) nor touch'd by every hand, (c) nor found by every enquiry, (d) he is offered in the Gospel to all, but gives himself here, and is received by such alone as have, and have I, a spiritual hunger and thirst after him?

(e) An ear to hear him,
 (f) An eye to see him,
 (g) A foot to come to him,
 (h) A hand to take him,
 (i) Arms to embrace him,
 (k) A mouth and taste, to eat and drink, relish and digest him, (l) A breast to retain him, (m) Bowels of affection towards him and his members? A Heart to mourn for my piercing of him? to be truly thankful for, and above all to prize him?

Are not these Infallible Scriptural Characters of Christs Disciples? Can I appeal to God and say, Lord thou knowest all things, thou knowest it is thus with me?

Strict Examination. 49

me? or, am I willing to venture my eternal condition, my last gasp upon my present hopes? Have I a solid ground of confidence, when I shall appear naked before Gods Bar, when the secrets of hearts shall be manifest? will these pleas find acceptance in that day, when all the world must be saved, or damned by him? Oh my Soul! make nothing the *foundation of thy peace*, but what God hath made the *condition of thy Salvation*; let nothing *satisfie us now*, but what will *save us then*; for if our hearts condemn us, God is greater then our hearts, and knoweth all things; but if our hearts condemn us not, then have we confidence towards God.

C.

Deep

Deep Humiliation.

BEfore I go for a full *discharge*, I must narrowly look into the *Book* of my *Conscience*, cast up my *Accounts*, and see how infinitely I am indebted to my *God*; view my self in the glais of his *Law* and *Gospel*; search my *Soul* so to the bottom, that none of my wounds may fester, but be all discovered and cured; consider from whence I am fallen, before and since the last *Communion*, and repent; and O that I may be so sensible of my *sin* and *misery*, that I may be truly apprehensive of, and thankful for infinite *love* and *mercy*!

I dare not presume to compass thine *Altar*, most holy *Lord*, before I have washed my hands in *Innocency*, and purified my heart by *Repentance*, and Faith in the blood of my *Redeemer*. I will now therefore call my sins to remembrance, and set them in order before mine eyes, and remember mine own evil ways,

Deep Humiliation. 51

ways, and my doings which have not been good, and loath my self in my own sight for my iniquities, and for my abominations; abhor my self, and repent in dust and ashes.

O I am not able to reckon up, or remember my innumerable breaches of thy most holy *Commandments*. The

1. By not knowing, acknowledging, thinking, remembring, chusing, believing, esteeming, adoring, loving, desiring, fearing, obeying of, trusting, joying in, acquainting my self with, not demeaning my self towards thee as *God*, and *my God*: But preferring sin, self, Satan, the world, any thing before *thy self*. The

2. By mis-apprehensions, gross conceits of thee, not setting my whole delight in, reposing all my confidence on, expecting all my happiness from, addressing all my complaints, prayers, praises unto thee, not worshipping thee as to manner and means agreeable to thy Word. The

3. By not acknowledging, or effectually remembring and delighting to speak of thee as I have had occasion, to make thy praise glorious, or doing it irreverently,

rently, dealing falsely in my Covenant with thee; carelessness in vindicating thy *honour*; not grieving for thy *dishonour*, weariness of thy Commands, non-observance, un-affectedness, distrust, misapplication of thy *Providences*; unthankfulness for great *Mercies*; dejection, impatience under small *Crosses*; Insensibleness, incorrigibleness under *Judgments* and *Afflictions*, not using thy *name*, Attributes, Ordinances, Works, every thing whereby thou may'st be known, as is required. The

4. By unmindfulness before-hand to prevent or avoid whatsoever might distract in the duties of the *Sabbath*; not preparing my self, not resting from needless thoughts, words, actions; mispending *it* in idleness and vanity, not performing *publick* and *private Duties* of prayer, reading, hearing, examination, whetting thy Law upon my heart and others, contemplating thy word and works with that care, reverence, sincerity, spiritualness, profit, delight as I ought; not calling the *Sabbath* a delight, Holy of the Lord, Honourable. The

5. By not behaving my self answerable to my several Relations; with all due reverence and respect to my Natural, Ecclesiastical, Political *Parents*, in heart, word, behaviour, prayer, thanksgiving for *Superiors*, covering their infirmities in love, not admonishing and encouraging *Inferiors* in well doing; not by a grave, wise, holy, exemplary carriage, procuring glory to thee, and preserving the honour and authority thou hast put upon me, not regarding the dignity and worth of my *equals*, or rejoicing in their gifts, advancement, prosperity as my own. The

6. By sinful anger, hatred, secret grudges, injurious thoughts, excessive passions, distracting cares; immoderate use of diet, labour, rest, recreation; reviling, saddening, provoking, grieving speeches; falling short in maintaining mutual Friendship, and in following peace with all men, sowing discord among brethren; concealing their dangers; unprofitable conversation, quenching, suppressing holy suggestions; preferring things of eternity before time; or, by whatsoever may tend not to the

54. Deep Humiliation.

health but prejudice of my own or others Soul or Body; not weeping with them that weep, being senseless, hard-hearted, un-affected at publick evils, and others miseries. The

7. By unchaste touches, imaginations, thoughts, purposes, affections, looks, company, words, or listening to them; not labouring to quench my fleshly concupiscence, by watching over my senses, heart, and ways, not shunning all occasions to, or acts of uncleanness, in or with my self or others; not keeping my body and soul from all filthiness of flesh and spirit, making my heart a cage of impure thoughts, my mind a sty of the unclean spirit. The

8. By unbecoming Arts in bargaining, not dealing with others, as I would men should with me; not endeavouring by all just means to procure, preserve, and further the welfare of others as well as my own, withholding good from them to whom it was due; suffering Christ to stand at, and go away from my door, hungry, cold, naked, succorless; and when the leanness of his cheeks pleaded pity, the hardness of my heart.

heart would shew no compassion. The

9. By slandering, backbiting, detracting, reviling, harsh, flattering, misconstruing, discouraging, sinister intentions, words and actions; listening to, and spreading the faults of others; not charitable in my thoughts and speeches to them; not freely acknowledging their gifts and graces; not readily receiving a good report, but willingly admitting an evil one, not discouraging tale-bearers, flatterers, slanderers; not loving, desiring, rejoicing in, caring for, defending and upholding their good name, sorrowing for, and covering their infirmities; but practising, or not avoiding my self, or not hindering what I can in others, such things as raise jealousies and suspicions, procure an ill name to my self or others. The

10. By self-love, evil thoughts, covetousness, inordinate prizing and affecting, distrustful, distracting, solicitous care and study in getting, keeping, using *temporal things*; discontent with my own estate, envying and grieving at my neighbours; unlawful motions and affections to things that are his.

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And to these I have added multitudes of sins against the *Gospel*, by not as I ought labouring to acquaint my self with it. Ignorance, slighting of, not sufficiently esteeming, admiring, thankful for that infinite love in my Redemption; not loving, rejoicing in *Christ* and him Crucified, relying on, owning of him in all his Offices, accounting all things loss and dung for him; not taking that pains I ought to know *him*, and the power of *his* resurrection, and the fellowship of *his* sufferings, and to be made conformable to *his* death; if by any means I might attain unto the resurrection of the dead, and be made perfect as my Father in Heaven is perfect; not claiming his *promises* as my heritage, esteeming *them* the joy of my heart, and as unfearchable riches, exceeding great and precious; not believing, prizing, embracing of, hoping, waiting for the *good* of *them*, with so much readiness and steadfastness as their excellency and certainty requires; and applying them as I ought to *this* and the *next life*; not careful *they* have their due effect on my Soul, in making me partaker of the divine nature; not
dying

dying daily to sin, nor acting, growing in grace, and in the knowledge of Christ; not thirsting after righteousness, and that poor, mournful, meek, merciful, pure Spirit that shall be blessed; not confessing, but being ashamed of Christ before men, and my relation to him; not denying my self, taking up my Cross and following him. Not doing all things to the glory of God, nor rejoicing in him always. Not *receiving*, not *doing* the *good*, nor improving time, mercies, judgments, foreign perturbations, national discontents and divisions, irreligious confusions, domestick distinguishing favours as I ought. Strangeness, nigardliness unto, inconsiderateness of the worth, fearfulness of the loss of my precious *Soul*; caring more for the *Body* than *it* or others; not troubled for such as are negligent, poysoners, murderers of theirs. Not sufficiently convinced of, humbled for, the corruption of my nature, mind, conscience, will, affections; of the evil of sin, and lying under the wrath of God, hiding, excusing, lessening of, not making that narrow search after, not being grieved for my *sins* in

58 Deep Humiliation

any proportion to their *multitude* and *greatness*; as considering that wretched injustice, folly, and unkindness I have expressed by them, loving darkness, hating the light; receiving the grace of God in vain, turning it into wantonness; crucifying the Son of God afresh, tempting, grieving the Holy Spirit; hardly forsaking my beloved sin *for thy sake*, who hast freely given thy only Son for *mine*: That carefulness, that clearing of my self, that indignation, that fear, that vehement desire, that zeal, that revenge I find not, that is wrought in those who sorrow after a godly sort; not perfectly hating, condemning my self for, watching, resolving, striving, earnest for strength against, not improving all advantages for avoiding and subduing *them*, not applying my self with all fervency of heart to the only means of pardon and reconciliation in the Covenant: by unmindfulness, forgetfulness, insensibleness of, not recording, not living mercies; unthankfulness for Creation, Providence, Christ, the Covenant, Spirit, means of Grace, Temporal and Eternal Provision and Salvation.

Time.

Deep Humiliation: 59

Time and strength would fail me to repeat how oft I am partaker of Family, National, Church, other mens *sins*; by setting an ill example, conniving at, permitting sin where I might correct and hinder it; hating my brother in my heart, suffering sin upon him; by provoking, consenting, countenancing *sins*, delightful society with evil doers; taking pleasure in the cause of my Humiliation; to see them pave their way to Hell with their own hands; making that matter of sport, which nothing but the dearest drop of the heart's blood of God could expiate; laughing at that which makes damned souls shed rivers of tears; they shall be damn'd that have pleasure in unrighteousness. By not seeking the things of Christ as my own; not preferring *Jerusalem* above my chief joy; not having the care of the Church lying upon me. My heart trembles not for fear of the Ark, nor is my Soul vexed from day to day with their unlawful deeds among whom I live. Oh how little do I mourn for the suffering of others, for the signs of Gods anger, for the sins of the Times! when do I go apart
and

and mourn for *England's* crying Abominations, or look upon *London*, a sinful City, and weep over it?

And oh the infirmities, weakness, imperfections, iniquities of my *Holy things*! Oh how much carelessness, unpreparedness, impenitency, unbelief, pride, hypocrisy, unspiritualness, earthliness, formality, slowness, deadness, heartlessness, distraction, indisposition, weariness, want of relish, attends my attendance on so great a Majesty; unanswerable walking, resting in the meer *outside* of *duty*, when I do not enjoy Communion with thee in *them*!

And dare such a guilty, abominable sinner sit down with *thee* at *thy Table*? such a *Dog* that hath so often return'd to his vomit, go and take that which is so *Holy*? such a *Swine* wallowing in the mire, have to do with those pretious *Pearls*? that hath already so often trampled them under my feet; carelessly neglecting, or unworthily receiving those *Holy Mysteries*; rather defying then adoring thee, by bringing such Troops of my Saviour's professed Enemies, unrepented sins along with me, as if I came
not

not to commemorate, but to renew his passion, to crucifie him afresh. Oh I have much reason to fear I am guilty of the Body and Blood of the Lord, by eating and drinking unworthily ; in that I have not hungred, thirsted after, nor partaken of it so often as my necessities and opportunities require ; nor approached it with such a solemn Preparation, Examination, Humiliation, cleansing the secrets of my heart from all sin ; nor renewed the Covenant, Conditions, Faith and Repentance ; nor received it with that reverent behaviour, and those inward dispositions ; nor been so especially careful in making good my Covenant, Engagements and Resolutions, as becomes a *worthy Communicant*. Oh how can such a loathsome wretch go to be entertained by thee in so near a Communion, that cannot expect, that am below the least good look from thy gracious eye ? Oh how dare such a vile miscreant presume to drink of the Cup of Blessing, who have deserved such a curse from thy hand, as that thou shouldst hurry me to thy Bar of Justice, and not admit me to the Seals of the Covenant.

of

of Grace: to be covered with shame and confusion of face, while thy Children come with boldness and present themselves before thee, array'd in the righteousness of thy Son; they lifting up their heads with joy, knowing the time of celebrating their Redemption draweth nigh, I hiding my self in the Dens and Rocks of the Mountains, saying, fall on me and hide me from the face of him that sits upon the Throne. Drag'd away by cursed Fiends to the place of Torment, with hideous shrieks to an innumerable company of Devils and Damned Souls; instead of going to the house of God, the Assembly of his People, with the voice of joy and gladness, with a multitude that keep holy day. While the Sun of Righteousness arises with healing in his wings unto those that fear thy name; thy wrath may burn against me as fire, and consume me as stubble. The day of joy and gladness, feasting and rejoicing, sacrifice and atonement to thy sincere servants, may be a day of wrath and trouble, darkness and gloominess; distress and desolation to me; while they with joy of heart are saying,
let

Deep Humiliation. 63.

let us go unto the house of the Lord; oh our feet shall stand within thy Gates O *Sion*, thy Courts O God! I, the great day of his wrath is come, and who shall be able to stand? Instead of holding out to me the golden Scepter, thou mightest break me with a Rod of Iron, and dash me in pieces like a Potter's vessel; while they are rejoicing and giving honour to thee at the *Supper*, I might lye under the *wrath of the Lamb*, lifting up mine eyes in Hell, begging a drop of water to cool my tongue. I might see them sit down with the King at his Table, and my self thrust out into that place where is nothing but weeping, wailing and gnashing of teeth. Thou art ready to entertain those that are bidden, but I am not worthy, for making light of thy provision and invitation, preferring the things of the world before it, thou mayst justly say I shall never taste of thy *Supper*; or, if I go, it might be not for the better, but for the worse; I might meet with a frown instead of a smile; a blow, a breach, a curse, instead of a blessing. Thou mayst instead of *Bread*, give me a *Stone*; for the *Cup of the New Testament*,

64 Deep Humiliation.

stament, a Cup of Wrath and Trembling.
 Thou mayst turn my *Heart into a stone*, instead of turning my *Heart of stone* into an *Heart of flesh*. The Bread of life may be to me a stone of stumbling, a rock of offence, fall on me and grind me to powder; for my going aside from thee, and defiling my self; the Wine that comforts and makes worthy receivers fruitful in Grace, may be unto me as the water of Jealousie, bitter within my bowels, causing my belly to swell, and my thigh to rot, and I may be a curse among the people. *His Blood* might be lay'd to my *charge* for my condemnation, sealing up all my other sins, instead of being *sprinkled* upon my *Conscience*, to humble me for, and cleanse me from all sin.

Behold I am vile, viler then the earth, but look upon me in thy Son, and thou wilt love me, and be well pleased with me; mine only hope is in that grace and mercy made known in and thorow him: I have broken thy commands, he hath fulfill'd them; affronted thy Justice, he hath satisfied it; deserved thy wrath, he hath endur'd it; the chastisement of my
 peace

peace was upon him, let the merit of his righteousness be upon me, and by his stripes let me be healed. His blood is my only *Refuge*, oh let it be my *Atonement*, or I perish eternally; wherefore didst thou shed it, but to save Sinners? Remember not what I have done against thee, but what he hath done and suffered for me. Oh when I consider thy greatness, and my unworthiness; thy purity, and my uncleanness; thy glory, and my shame, I am confounded and discouraged; but when I consider thy mercy and wisdom, bounty and goodness, readiness to forgive, and desire to impart thy self unto thy servants; then I am encouraged to come with boldness unto thee. Thou never despis'd him that call'd upon thee, or forsook any that abode in thy fear: It was never known that any who trusted in thee were ever confounded. Oh respect not the *greatness* of my offences, but of thy goodness; though I have so often broken my part of that Covenant the Sacrament seals, yet be thou pleas'd to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; have
mercy

mercy upon me according to the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from mine iniquity, and cleanse me from all my defilements, with the merit and virtue of that blood which thou hast so abundantly shed for penitent sinners; that I may with an undefiled Soul eat of the purest Sacrifice, the Lamb slain from the beginning: so I shall have no spot in me for which thou wilt judge me at thy *Table*, or condemn me at thy *Tribunal*.

Being in Christ reconciled unto me, Oh give further evidences of thy fatherly affection, by bestowing a double portion of thy grace upon me now thou callest me to this Ordinance; and who is sufficient for these things? I know not what to say or do; how to pray or receive, prepare or behave my self; not sufficient of my self to think any thing as of my self, but my sufficiency is of thee; the preparation of the heart and answer of the tongue is from thee; the God, the Promiser, the Giver of *Grace* as well as *Glory*, that invites all to come unto thee, with assurance of finding
with,

with, and receiving from thee whatsoever is requisite for their refreshment, support, and comfort; ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, yea come, buy wine and milk without money and without price. Thou preparest a Table for us in this Wilderness, where we eat of thy own Bread, and drink of thy own Cup, omittest no expression of tender love to treat us as a most indulgent Father. But shall the time of receiving come, before thou come into my Soul to stir up thy graces in me? Canst thou that *so loved me*, who was of no worth, and while yet in my sins, as to dye for me, neglect me in thee? Shall I whose only hope is to be saved by Christ, be sent away with the guilt, instead of the comfort of his blood? Oh of his fullness let me receive, and grace for grace; let thy Spirit help mine infirmities; thy Grace be sufficient for me; thy strength be made perfect, more eminently manifest in weakness. Array me with the Righteousness of the Saints, put upon me the Lord Jesus; let me be found having on the
 Wedding-

68 Deep Humiliation.

Wedding-garment at the Wedding-supper; such a preparation of Soul as may qualifie me for it; such a degree of reverence and humility, saving knowledge, godly sorrow, renewed repentance, new obedience, lively faith, unfeigned love, joy and thankfulness, holy desires, self-denial, suitable, solemn, Heavenly Meditations, as becomes a *worthy Communicant*. Oh thou true food of my Soul! receive me, who am to receive thee; quicken me with thy Spirit, feed me with thy Flesh, satistie me with thy Blood, vouchsafe me thy Grace, communicate to me thy nature, let me receive life from, to act and live unto thee.

Earned

Earnest Supplication, for Requisite Qualifications.

TO go to *that Ordinance* which requires all imaginable liveliness and activity, with dull and drowsie affections, will be my *sin*, and an *aggravation* of it, if through want of diligent endeavour to get my Soul affected and inflam'd, by stirring up the graces of God in me; and whither shall I go for this but unto thee, the author and finisher of *them*? how shall I do it but by thee? Oh do it for me.

Affect my Heart with an *aweful reverence and self-abasement* upon my so near approach unto thee in this solemn Ordinance, towards the greatness of thy Majesty, with whom I there come to renew my Covenant; towards the excellency of thy Son, whom I come to receive into
my

Holy Reverence and Humility.

70 Earnest Supplication, for

my Soul; towards the holiness of thy Spirit, whose assistance I hope for, and by whom I come there to be established in my union and communion with Christ and his Members. Oh how durst I who am nothing but folly and infirmity, misery and sin, shame and death, presume to come so nigh; for behold the Heaven of Heavens cannot contain thee, unless thou hadst invited and commanded it? If so much Sanctity, Reverence and Devotion was requisite as to the Ark, the Temple, the receiving thy Law; Oh how shall I behave my self now I go to receive thy very self? or *Communicate with thee*, that deserves not to come before thee? Oh how *Humble* should he be that is to receive an Alms of Free Grace? was he *Humble* that was all Purity, and shall I be proud who am all Leprosie? The high and lofty One dwells not in a haughty heart, but with him that is of a contrite, humble spirit; nor will he that humbled himself to the death be taken into a proud Soul. Oh that I may therefore have grace, whereby I may serve thee acceptably, with reverence and godly fear, and be clothed not only with
the

Requisite Qualifications. 71

the *Righteousness*, but *Humility* of Christ, be low and mean, base and vile in my own eyes; I am not worthy to be called thy Son, make me as thy meanest servants, the lowest room at thy Table; give my sins thy pardon, my soul thy grace, my person and service thy acceptance in thy Beloved; and what thou dost convey, seal to me by what I am to receive.

Without *Knowledge* the Heart, the Duty cannot be good; but the *Covenant* thou hast made with thy people is, *Saving knowledge.* *they shall all know thee from the least to be greatest.* Oh let me come with knowledge of the nature, necessity, use, and ends of the Ordinance. Direct me how to meddle with, behave my self at, meditate upon those Divine Mysteries, that I may not be a blind offerer, nor bring a blind offering; but offer unto thee a living Sacrifice, holy, acceptable, reasonable service; receive with understanding, discern the Lords Body; look into the entrails of the Sacrament, lest not knowing the *meaning*, I feel not the *comfort* of the mystery, but be alienated, *estranged*

72 Earnest Supplication, &c.

estranged from thee through the Ignorance that is in me.

Seeing I cannot be partaker of such
 sweet meats without sowre
Godly sauce, give me a deep sense of
Sorrow. *my own vileness and unworthi-*
ness; soften, take away this
 heart of stone, and give me a heart of
 flesh, that I may loath my self in my
 own sight for mine iniquities and for
 mine abominations, be filled with shame
 and sorrow, hatred and indignation
 against my self, for my offending so good
 and gracious, so loving and bountiful a
 Father, Redeemer and Sanctifier: Look
 upon him whom I have pierced, and
 mourn for him, with detestation and
 holy revenge against those my sins that
 cost him so dear, were the cause as well
 as any other mens of his death, and
 would have cost me damnation; abo-
 minating them as the scourges and
 thorns, nails and spear that Afflicted,
 Crucified my dearest Saviour, the Lord
 of Glory. The day of mourning for
 him is at hand, oh that I may then slay
 my most beloved lusts! be revenged on
 them for it, and for their endeavouring

Requisite Qualifications. 73

to rob me of my Spiritual Birth-right, my Eternal Blessedness. Let me call to mind, and be truly sensible of every sin, and of the evil of it, and of thine and my Saviour's love manifested to me in his sufferings. There where *he* appears most *Bloody*, let *Sin* appear most *Deadly*; that I may eat this Passeeover with bitter Herbs; receive a broken, bleeding Christ, with a broken contrite Heart; a Sacrifice thou wilt not despise, O God prepare in me, that being weary and heavy laden, I may be capable of his refreshment, being suppled in my own tears, I may be fitter to be washt in his blood.

And seeing thou givest thy self only to thy Disciples and Friends, work in me fresh purposes of amendment; that being willing and obedient, I may eat the good of the Ordinance. Let there be *Conformity*, that there may be *Communion*; let me not put that new wine into an old impure, but new Heart. I cannot Eat the Passeeover and stay in Egypt still; let me do it with my loyns girt,

New Obedience.

Mat. 22.26.

Can. 5.1.

D

ready

74 Earnest Supplication, for

ready prepared to march toward the Promised Land. Thou confirmest thy Covenant, and expeſt I reſtipulate with thee, caſt out and execrate the old leaven. Seeing the Covenant of Grace ſealed, let me ſeal a Covenant of Obedience; ſeeing by the merit of Chriſt's death I am purchas'd to be thine, by the *power* of *it* let me be dead to ſin, and both receive life, and change my life; let me bring a *wounded Heart* to, and carry *wounded ſins* from thy Table; dye to, ſeeing Chriſt dyed for ſin; take him by way of ſurety, and give up my ſelf to him by way of ſurrender; receive him as a Saviour, and ſubmit to him as a Prince; ſet my ſelf apart for thee on that Feaſt of Dedication; let me approach with the moſt ſincere, fixed reſolutions of an entire reſignation; and receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them; that I may find

John 14. my ſelf in the number of
21, 23. thoſe, to whom my Saviour allows ſuch ſpecial manifeſtations of himſelf, by liſting up the light of his countenance upon them, by
inti-

Requisite Qualification. 75

intimating his good will and love unto them, his fullness and righteousness for them.

Let no prophane or unseasonable cogitations enter into my mind while I am about that Holy Solemnity; let me lay aside, and leave behind me, all carnal, earthly, vain thoughts; drive away all drowliness, carelessness, slothfulness, idle apprehensions; that I may wholly contemplate upon, and give up my self unto *him*, who sacrific'd his Soul and Body for me; and come before thee with such Reverential Hungering, Holy Affections, as is due to the hand that reacheth, to the seal that secureth, to the food that strengtheneth that spiritual life in us, without which we can never be happy. O thou that callest me unto thee, let thy compassion pity my vileness; let thy mercy pardon my sinfulness; let thy grace cleanse my filthiness; let thy wisdom enlighten my darkness, let thy strength support my weakness; adorn me with the wedding garment, the righteousness of thy Son, and holiness of thy Spirit; that all my nakedness may

76 Earned Supplication; for

be covered, and my great deformities hid from thine eyes; pardon me by thy mercy, that I may receive thy grace; and fit me by thy grace, that I may receive thy mercy; help me to accuse my self, that thou may'st acquit me; to judge and condemn my self, that thou may'st absolve me; to exercise a holy revenge upon my self, that thou may'st spare me. Let thy Spirit be thy *Harbinger* to provide entertainment for thy Son in my *Soul*, that he may find it swept of sin, and garnisht with grace; make it day in my Soul by hopes and desires, before I there receive the Sun of Righteousness.

Faith is thy own gift as well
Faith. as Christ; I believe, Lord help my unbelief, that I may besprinkle my Soul and Conscience with his Blood; not only look upon and remember, but close in with, and receive him there tendred: Eat his Flesh and drink his Blood, apply him as taking on him our *nature*, and giving it as a ransom for sin, not staggering at the promise through Unbelief, but strong in Faith, giving Glory to God, being fully
 per-

Requisite Qualifications. 77

perswaded that what thou hast promised thou wilt perform. When I see Bread and Wine upon the Table, let me see Christ there as a Feast in token of my Reconciliation with thee, and on the Cross as a Sacrifice, offering up his Body and Blood to thee; observing the Bread broken, let me see Christ Crucified for, and offering himself unto me; upon the Wine pouring out, let me behold how his Blood was poured forth for my sins. As I receive Bread and Wine for bodily sustenance, so cause me to feed on, digest, improve his Body and Blood; having the same expectation of Spiritual and Eternal life from him, that I have of temporal life from my food. Let me eat not only the Bread of the Lord, but the Bread which is the Lord, that as by my senses I receive the Elements to my *Corporal*, so by Faith I may receive and apply him to my *Spiritual nourishment*. Let the Ordinance be a lively resemblance, remembrance, and application of the *sufferings*, and earnest of the *Supper* of the *Lamb*. Let Christ be so lively set forth, as if Crucified before my eyes, dying for me: that be-

78 Earnest Supplication, for

holding, embracing, and even putting my fingers into the print of his nails and feet, and thrusting my hand into his side; so fully perswaded of his suffering for me, that I may not be *faithless* but *believing*; saying, my Lord and my God, he loved me and gave himself for me; my beloved is mine, and I am his. Oh that I may so touch him, as I may find and feel strength, peace, virtue come from him, and be healed of all my uncleanness; that it may be the food, the feast of my *Graces*; the poyson, the funeral of my *Corruptions*. Let me so feed on his blessed Body, and bathe my Soul in his pretious Blood, that my Soul may magnifie the Lord, and my Spirit rejoyce in God my Saviour; whom having not seen I may love, in whom though now I see him not, yet believing, may rejoyce with joy unspeakable and full of glory.

Circumcise my Heart to
Love. *love thee* with all my Heart,
 and with all my Soul;
 Let my heart be ravisht with this infinite mercy in thee to sinful miserable man, in contriving and giving so glorious

Requisite Qualifications. 79

ous a Redeemer and Redemption to save him, and now in presenting us with such Glorious Seals of his love, and admitting us into so near, so holy a Communion: For this let me be dissolv'd into love to thee and thy Son, and to man for his sake; and into a stedfast vow of life and death to thy service; that I will give, forgive, do, suffer any thing for thee. Let me be fill'd with holy raptures, joys and hopes in so great a goodness, who having done *this*, will deny me nothing, and (maugre the rage and malice of Hell) not see my Soul lost, for whom *all this* is done. Oh let me meet with strong endearments of *Affections*; melting, flowing over in a burning fit, sick of love, languishing with desires to enjoy, even turn'd into, made up of love for *thee*, that I may be the Disciple whom thou *lovest*, and laid in thy bosom. Oh deal with me as thou often dost with those that draw near to thee; though I burn not with so *but a* flame, yet through thy grace I crave it of thee, that I may participate with, and be numbred among such *fervent Lovers*. If I cannot say I am sick of Love,

80 Earned Supplication, for

yet I can, that I am sick that I cannot love thee? There wilt thou give me thy love, admission to more familiar fellowship, clearer manifestation, sensible feeling and assurance of thy love and affection unto me, that I am beloved of thee. Give me grace to love the Lord Jesus in sincerity; let him dwell in my heart by Faith and Love; that being rooted and grounded in Love, I may be able to comprehend with all Saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passes knowledge; that the remembrance of him may pierce me with grief, transport me with love, captivate my will, engage all my affections to and for him. And let me know I am passed from death to life, because I love the Brethren. Shed abroad thy love in my cold frozen heart, and inflame it with fervent Affection to *thee* and *thine*. While my love is burning towards thy self, Oh how can it chuse but be imparted to thy Friends, who sincerely love thee, and on whom thou hast set thy Heart, and shed thy Love, thy Spirit, whereby they are made
like

Requisite Qualifications. 81

like unto thee? They must needs be lovely in my eyes, to whom Christ is precious. Oh let me not come to this Love-Feast with a *bitter*, but *charitable Spirit*! Purge out therefore the old leaven of malice, which will sowre the Ordinance to me. Oh how pleasant a sight will it be to our Father in Heaven to look down upon his Children, feasting together in mutual love and delight, in the remembrance of all that Love he hath shown us, and joyful expectation of what further he hath promis'd to us.

Let me not sit sad and dejected, as if I liked not the *provision*, or thought my self not *Joy and welcom*. Make *this* real *Thanksgiving* magnificent, solemn, sumptuous *Feast*, these Celestial Viands wherewith thou feedst thy people, by thy gracious comfortable discoveries of thy self, a Spiritual Banquet unto my Soul, a Feast of Fat things, a Feast of Wine on the Lees, of Fat things full of Marrow, of Wine on the Lees well re-sm'd. Do not only *stand* and *knock*, but open the door of my *Heart*, vouchsafe

82 Earnest Supplication, for

to come *in* and abide *with me*; that there may be a chearful, comfortable converse; sup with me, and let me sup with thee; that I may be abundantly satisfy'd with the fatness of thy house, feel and find abundance of Soul-satisfaction reached out to me in the Ordinance; and do thou make me drink of the river of thy pleasure; quench my thirst after *carnal*, and let me be fill'd with *Divine pleasures*, ravishments and contentments, flowing from the inexhaustible fountain of Divine plenty. Let my Soul be satisfy'd as with marrow and fatness, and my mouth praise thee with joyful lips. Let me come before thy presence with Thanksgiving, and praise thee with my whole Heart. Let there be Angels work at Angels food; by, and for him let me offer the Sacrifice of Praise to God, the fruit of my lips, giving thanks unto his Name in the great Congregation, and praise thee among much People.

Thou art ready to give bread to, to fill the hungry with good *Spiritual* things, and the water of life *Thirst*. to him that is a *Thirst*. Thou art not

Requisite Qualifications, 83

not straitned in thy self, but I am straitned in my own Bowels; the *desire* and the *meat*, the *necessity* and *relief*, are all from thee. Oh thou that providest *Food*, give also a *stomach*, and bid, and make me *welcom*! say, eat oh Friend, drink, yea drink abundantly oh Beloved! Oh create and stir up in me earnest longings and a *Spiritual appetite*, that I may come to be made partaker of the good things thou hast prepared and made ready for me, with an enlarged heart, affections and longing desires after, answerable to my need of the *Ordinance*, and Christ offered in it, as full nourishment for my Soul under the forms of Bread and Wine; and with strong expectations to receive him and his benefits; with desire let me desire to eat this *Passover*; open my mouth wide that thou mayst fill it: As the Hart panteth after the water-brook, so let my Soul pant after thee O God.

The

The Evening Close.

AND now, oh leave me not to the dullness, the deadness, the hardness, the impenitency, the unbelief, the barrenness, the earthliness, the impotency, the distraction of my own Heart! Oh enrich the *Ordinance* with thy own *presence*. While the *King* sitteth at his *Table*, let my Spikenard send forth the smell thereof. Descend into my Heart by the excitations of thy grace and influences of thy joy, and let me ascend unto thee by the exercise of grace, and pious addresses; make every grace lively and active by the breathings and inspirations of thy Holy Spirit: awake thou North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out. Oh abide with me, because it draweth towards the time of *receiving*; what do I *there* if thou be not *there*? If thy *presence* go not along with me, carry me not hence. Let Christ appear
unto,

The Evening Close. 85

unto, and be known of me *in breaking of Bread*; let me carry away not only *Bread*, but *Light, Life and Health*; that with open face, beholding as in a glass the glory (love, mercy, goodness) of the Lord, I may be changed into the same image from glory to glory, even as by the Spirit of the Lord. Oh let me, and do thou *remember* what thy Son hath suffered, that I may be *thankful*, and thou so *sensibly gracious* unto me, that I may taste and see how good the Lord is.

I am altogether *unworthy* of my desires; but what thou dost for any, is not because they are *worthy*, but because it *pleaseth thee* to do for thine what they ask of thee according to thy will. With what confidence go we to Market with *money* in our hand? we doubt not returning without our errand; Oh we would come as confidently expecting the giving out of grace to us, as though we had money in our hand, for thou hast bid us come buy Wine and Milk without money and without price; and hast promis'd, art more willing to give the Spirit to them that ask it, then Parents
Bread

86 The Evening Close.

Bread to their Children, *which* they cannot deny, whatever shift they make for it : our love to our *Children* is but hatred, our compassion, hardness, our bowels rocks in comparison of *thine* to *thine* : why then wilt thou not hear me? Turnest thou a deaf ear to me? Canst thou deny me? Did any of the seed of *Jacob* seek thy face in vain? Who ever approacht to this over-flowing Fountain of sweetness, but carry'd away some drops? or sat by so great a flame, and receiv'd not some warmth from it? Why then lyes my Soul so cold, so frozen, so dead before thee? Oh wilt thou not relieve a hungry Beggar? grant the request of an Importunate Petitioner? Shall I go away empty from an Inexhaustible Treasure? Hungry from a Feast? Dry from a Fountain? Cold from the Sun? Sad and comfortless from a *Feast of Love*? Oh! make it a type and earnest of our Eternal Banquet : feed me to *that* by *Faith* and *Love*, and seal me to it in *Spirit* and *Conscience*; let me enjoy thy light-som reviving company in this state of absence and obscurity. Away my Soul
from

The Evening Close. 87

from this dark, deceitful, vexing world; love not thy Disease, thy Fetters, thy Calamities; joyn not with those that take up their *rest* on this side *Heaven*, saying, *it is good to be here*. Woe is me that I sojourn in *Mesech*, that I dwell in the Tents of *Kedar*; that I remain in this sinful, polluting place, among a strange people, and am kept so long from my *Father's House*. Oh that I had wings like a *Dove*, then would I flye away and be at rest; lo then would I wander far off (as legs and wings could carry me) and remain in the Wilderness; I would live in the solitariest place of all the Earth, for my greater freedom from sin, and enjoyment of my God: this flattering, vexing *world* should soon see me quit it; my base Heart should soon be rid of me, rather then undergo their uncessant Troubles; I would hasten my escape from the windy storm and tempest. O wretched man that I am! who shall deliver me from the body of this death? when shall I have done trifling and dallying, roving and repining, fretting and disputing? when shall I only talk and
walk

88 The Evening Close.

walk with thee? be composed and fixed, Spiritual and Heavenly, love, chuse and obey thee? delight, rejoyce, joy and glory in thee? Oh when wilt thou unloose the cords of this tottering *Tent*? when shall this *Mud-wall* crumble into *dust*? when shall my earthly house of this *Tabernacle* be dissolv'd? why is his *Chariot* so long in coming? why tarry the wheels of his Chariot? hath he not sped? hath he not divided his gifts? hath he not obtain'd his purchase? hath he not prepar'd a place for me? Shall I ever be at home in the Body and absent from the Lord? make haste O thou whom my Soul loveth, and come in Glory, as thou first camest in Humility; and conform them to thy self in Glory, whom thou makest conformable to thy Suffering and Humility; keep up our *Faith*, our *Hope*, and our *Love*; by the exercise of *them*, let us have our conversation with thee in Heaven; and daily vouchsafe us some beams of thy directing Consolatory *Light* in this our darkness, and be not as a stranger to thy Scattered Flock, thy Disconsolate Spouse in this distant state, this desolate

The Evening Close. 39

solate Wilderness. Oh shew thy self more clearly to us; testifie to our Souls that thou art our *Head* and *Saviour*, that we abide in thee by the *Spirit* which thou hast given us, abiding and overcoming in us; and as thy Agent preparing us for eternal life. Let not our *darkness* nor thy *strangeness* feed our odious *unbelief*; nor my corrupt habits choak or smother my new resolutions and sweet Meditations. These weak wavering thoughts, these faint desires, these sickly affections in my Soul will not live a *night*, unless my gracious God interpose his Power, preserve and cherish them. Oh seeing thou hast given me to bestow some small pains on my Heart, and to conceive some good hopes, let them not be dasht in pieces in so short a moment, spread the wings of thy goodness over me, and maintain that, which not I, but *thy Spirit* hath wrought in me; let me find all, when I awake let me still be with thee.

The

The Communion Morning Dress.

AH, where am I? what do I? all the Children of the Bride-chamber are up and ready, and I slumbering in my Bed! Tell me ye Fairest, what made you *up* so early, and *drest* so soon? Alas, *our Lord* was up before us all; he call'd us up by break of day, and wondred we were not trimming our Lamps, and decking our selves, knowing with whom we were to meet, to feast to day: Our Beloved spake and said unto us, Rise up my Love, my Fair Ones, and come away. This is the day which the Lord hath made, we will rejoyce and be glad in it. How should we welcom it with sufficient joy and thankfulness, for the approach of so great a Blessing that brings our Saviour so near unto us!

'Tis

'Tis too too late, I will arise and get me ready ; but where are my *Cloths* ? Oh how naked am I ! now for the fairest, sweetest robe of thoughts and wishes out of my Father's Wardrobe , now for my silken, golden twist of Faith to hang the Jewel of *Godly sorrow*, and *Humility*, *Love*, and *Thankfulness* upon : I am never drest till they be on. Oh where are they ? I saw them by me but just before I went to Bed ; what was I then so long about, but gathering, tying, railing them up ? Ah this vain World, this envious Devil, this evil, deceitful Heart, hath been ravelling, *Rea-*ling them out, or hid them from me, that now I am as far to seek as ever. Oh whither shall I ? what shall I do to find them ? behold the Bridegroom cometh, and I am not ready ; I cannot, dare not go to day. Now will my Lord be angry when he comes in to see his guests ; he looking over them, will say *where's such a one ?* was he not bidden ? I'm sure I invited him. If I go *undrest*, he'll ask how came I in not having on a *Wedding Garment* ? to either I shall be speechless. Ah, foolish, careless Heart !

to

to let *Earthly* so intangle thy *Heavenly Thoughts*; thou knowest not now how to get them loose, which heed and care might have prevented; my horrible negligence and guiltiness makes me tremble to go, yet not dare to keep *away*, for where should my polluted Soul be wash'd, but in that Fountain set open for sin and for uncleanness? Oh thou that wilt in no wise cast off him that cometh unto thee; dis-intangle my thoughts from all things below, and dress me up as pleaseth thee; over-look my manifold weakneses and imperfections in my preparation; if I know nothing by my self, yet am I not hereby justified, I have no *Righteousness* of my own, and if I had, I would not mention it before thee; though I were *Righteous*, and had the greatest fitness and perfection a creature is capable of, yet would I not answer thee; I would not plead, but supplicate; not stand upon my *Right*, but petition thy *Favour*; not expect thy *Justice*, but crave thy *Pity*; I would make supplication to my *Judge*. The *Righteousness* of *man* is not pleadable before a *Righteous God*; if thou shouldst be
 extream

extream to mark what is done amiss by the best men, in the best actions, O Lord who could stand? we are all as an unclean thing, and all our righteousness are as filthy rags; my person is loathsome and abominable; my preparation and *best performances* carry in them matter of my own death and indictment, except thou (oh) cover them with the Robe of Christ's Righteousness, and sprinkle them with his blood, *they* can find no acceptance with thee. And oh thou who for our sake tookst upon thee our passions and sensibilities, weaknesses and sufferings; so art become a merciful High Priest, and pitiful to our infirmities; receive a wearied sinner, an overburthened Conscience, an afflicted, polluted Soul into thy care, custody and cure. The humility and sorrow, love and purity of any Creature, is not sufficient to make me *worthy* to be fed with thy Body, nourisht with thy Blood, united to thee, to dwell and be one with thee; but what I cannot be of my self, let me be made of thee, who of God art made unto us Wisdom, Righteousness, Sanctification and Redemption. Oh weigh

weigh *thine own*, not my *merits*; that I may offer up an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God, by Christ Jesus; the life of them that believe, and the Resurrection of the dead. From him I hope for victory against my sins, strength in Duty against my weakness, succour in my life against temptation, in my death against despair, after death against damnation. I presume upon thy help, not because *I have deserv'd it*, for I have been an unprofitable servant, but because *thou hast redeem'd me*, for thy Blood cannot be unprofitable. Help me, if not for my misery which I have deserved, yet for thy mercies which thou hast promised; for thy goodness is more ready to forgive, then thy power to punish: and thy Blood cries louder for pardon, then my sins for punishment. Thou hast not yet forgiven so much as thou hast promis'd, nor promis'd more then thou hast purchas'd; hath thy Blood satisfied for more sins then I can commit, and shall it not satisfy for those I have forsaken and do detest? Hast thou purchased Mercy for more then repent, and wilt thou

thou not shew it on those to whom thou hast given Repentance? Hast thou been so long calling, that thou shouldst at last reject me? so long promising Salvation, that thou shouldst at last deny me? I am thy Debtor for thy purchase, but thou art mine for the promise. I could not oblige thee by my desert, but thou hast oblig'd thy self by thy word.

And oh that I could now lay aside my *Body* with my *Business*!

put off this outward man *The Soul*
for a more naked, in- *Fixed.*

ward spiritual sight, that my mind might be rendred more sensible of him; fit to receive a deeper impression from his hand, that nothing but him might enter in. Away, be gone ye wandering, worldly, vain thoughts, for I am going to my God: stir not up, nor disturb the Beloved of my Soul; come not near I charge you, make no noise to displease him, or to call me away from entertaining and enjoying of him: yea Lord bid them be gone, and not dare to appear before thee. It is the voice of my Beloved, I hear him inviting me to his house of Banquet; I see him coming
to

to entertain me ; let all flesh therefore be silent, and not be so bold as to whisper in his presence.

Welcom holy thoughts and pure desires ; Oh happy time wherein I may embrace my *Saviour*, and solace my Soul in the arms of my dearest Love ! Awake my understanding, will and affections ; awake my glory and my heart ; awake all ye powers and faculties, and graces of my Soul, and all that is within me be summon'd in, stirred up, and wholly bent to attend this service. My costliest Box of Oyntment cannot be bestow'd better then on my Saviour ; my greatest

care and caution, love and
And inflamed labour, then in his service.
with Love. And how shall I put my

Heart into a flame of love, a frame to meet him, better then by considering the wonder of his love unto me ? Oh how *free, un-merited, dis-interested* ! preventing not only our *desires* but our *knowledge* ; surpassing our *wishes* as well as our *deserts*.

He loved us first. Had we deplor'd our Apostacy, implor'd his Grace, reform'd our Ways, return'd before Invited,

vited, made the *first* overtures of Reconciliation with him, this had carry'd something of inducement for procuring his love: but that *he* who had receiv'd the injury, should address himself to him that *did it*; that the *offended party* should sue to the *offender* to be reconciled; that he whole *right* was to punish, should *first* offer terms of grace and pardon---- Herein is love, not that we loved him, but that he loved us *first*, even before we had a Being; so little could we deserve it, that our felicity in his decrees, preceded our existence in the world; his good is so entirely its own principle and motive, that even our *Creation* (since which alone we can pretend to merit it) is the effect of it, as well as of our *Redemption*. And if thou sinnest, what doest thou unto him? if thou be righteous, what givest thou him? our best services are dues, not tributes; not to advantage him, but to discharge our selves as acknowledgments we have all from him; he doth us *good*, not because *we* are, but *he* liberally *so*. The fire we kindle on God's Altar, warms and enlightens us, but not Heaven at so distant

distant a remove; nor is wanted in the Regions of this *Sun* which shines upon us Dunghils, not out of any invitation his Beams find there, but because 'tis his *Nature* to be freely, obligingly desseve; nor is disturb'd or loses its light, but we by turning away our eyes, or sending up the black and noysom vapours of our lusts.

He loved us when Enemies; not only when we were not at all, incapable of being a motive in his love, but worthy of his detestation; to have spared our lives had been a mercy we could not expect, who finds his Enemy and slays him not? was ever eye enamoured on deformity? or love set upon filthiness and putrefaction? But behold! I running away from him, he following, intreating my return; I undoing, he pitying my Soul; I hating, he loving me; finding his arms open to embrace me, against whom I was lifting up my hand; for when we were without strength, Christ died for the ungodly, and as foul, ugly, loathsom, forlorn as sin could make me, espoused me to himself, spread abroad his arms, opened his Heart to lodge me

his

his *profest Enemy* in, that trod him under foot; his *Sowels* yearned toward those who were ready to rake into them with their bloody hands; his Heart burnt with affection to those that cruelly pierced it; when we were *fighting*, he was *dying*; when we had the weapons in our hand, he had the spear in his side. Herein God commended his love to us, in that while we were sinners Christ dyed for us; shewed as great love and kindness to the *greatest Enemy*, as could be shewn to the *greatest Friend*; and receiv'd me not to *mercy* only, but to the *Endearment* of a *Son*: That the *General* should dye for the *Souldier*; the *Physician* for the *Patient*; the *Workman* for the *Work*; the *Pastor* for the *Flock*; the *Master* for the *Servant*; the *Just* for the *Unjust*; the *Innocent* for the *Guilty*; the *Shepherd* for the *Sheep*; the *Prince* for the *Rebel*; the *Lord of Glory* for the *Children of Disobedience*; he that was *without all Sin*, for him that was *without all Righteousness*; God for *Man*; to wound a *Darling* to stanch the Blood of a *Traytor*; for the *Judge* to pardon, and put himself into the *Malefactor's* cloaths,

and stand, and suffer for him ; to dye for those that kill'd him ; and bleed to wash his own blood from their hands that spilt it ; with the kind Balsom Tree, whose healing wounds weep soveraign Balsom to cure those that made them : that he should interpose his own Breast to receive in those arrows of vengeance aim'd at us, and that while professing our selves his Enemies, and proclaiming War against him, to spare our lives, lose his own ; that he should *so* love us, as to give *himself* for *us*, is such a *so loving us*, as makes the highest *Hyperbole* dwindle into a *Meiosis*.

He loved us unto death. No sooner *Born*, then *Persecuted* ; nor *Circumcis'd*, then *design'd* for the *Slaughter*. The God of Heaven flying in a woman's arms from the rage of a weak man : the God of *Israel* driven to be nursed out of the bosom of his Church. He that made the Heaven of Heavens, subject to, if not busily working in the homely trade of a poor Foster-Father : He that commands the Devils to their chains, transported, tempted by that presumptuous Spirit ; God All-suffici-

ent

ent expos'd to hunger, thirst, weariness, danger, grief, reproach, contempt, want, blasphemed of those whose God he had always been in a peculiar manner, streightned in the womb, vexed in the world, abas'd from the Cratch to the Crofs, rejected by churls, persecuted by wretches, tempted by reprobates; *and yet the Son of Man must suffer many things*, be sold, caught, bound and drag'd, arraign'd and condemn'd, stript and whipt, revil'd and defil'd, pierc'd and gor'd, and then *it is finished*. Thou seemest now to have *finished* in thy *passion*, what thou hadst continually suffered in the whole course of thy *life*. How many *slaves* under the vassalage of an *Enemy* fare better than thou, from ungrateful *man* whom thou camest to *save*? thy whole *life* was but a continued *Passion*; thy Birth and Death but one protracted act: *Chrismass-day* and *Good-Friday*, but the evening and morning of thy *Passion*; thou foundest a *Golgotha* even in *Bethlehem*; others dye *Martyrs*, thou *Born* one among *Beasts*, and liv'd among worse, as well as dyed amongst *Thieves*. Blessedness is made,

not earth only but wo, to bring earth from wo to blessedness.

Behold him now hanging upon the Cross, (and thy sins putting him into that *gore*) saying, weep not for me that endures it, but weep for your selves that cause it; read in me the cruelty of your sins; behold the pits they digged, how miserably I am pierced; oh my head, my side, my hands, and my feet! See how barbarously they have used me, how my flesh is torn and wounded for you; how my blood runs out to fetch you home to God. Look through these gaping wounds into my *Heart*, pierc'd first by love, and then by a spear for you. Was ever any sorrow, or love like unto mine? Can I do more then *Dye* for you? Will you not be perswaded what an evil and a bitter thing *sin* is unto me? Do you not see how it rakes into my side, and tears my very heart? how greedily it sucks my blood? Behold the very print of its nails; see the very place where it hath thrust its spear. Canst thou hug and embrace those bloody *Paricides*? shew any kindness to so deadly an *Enemy*? harbor *them* that have used

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me thus? you say you are my *Friend*, will you not take my part against *them*? Have not all these wounds mouths enough to perswade you to fall out with *sin*? would you have me used thus again? could you find in your heart to see me once more upon a Gibbet? will you tear open my wounds (Crucifie me) afresh? else, why can you not be prevail'd with by this sight? why do you not spit in the face of your *sins*? do all the despite you can unto, revenge me perfectly upon *them*? nail *them* unto my Cross, if you would have me embrace you?

O how ought my Adamantine Heart to rend in pieces, when all his tortures and groans are for, are from us? and yet as if once were not sufficient, how often do we joyn with those that Crucifie thee afresh? By *Hypocrisie* I bend the knee with ludicrous devotion, saying, *Hail King of the Jews*. By *Presumption* I put a Reed into thy Hand: I smite and buffet thee with the works of darkness, saying, *Prophecie who smote thee*. By *Prophaneness* I spit in thy face the filth of my rotten heart. By *Sacrilege*

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priviledge I cast lots for thy garments. By *Schism* I divide thy seamless coat (which the rude Souldiers did not) By *Popularity* I wash my hands as innocent; and to please men, condemn thee. By unhallowed *Cups* I give thee gall to drink. By any *common sin* I prefer *Barabbas* before thee. By *Simony* I crucifie thee between two *Thieves*. By *Superstition* betray thee with a kiss, and despise thee with seeming honour. By *Apostacy* deny and forswear thee. By *Heresie* rack and disjoynt thee. By the roarers laughs and scoffs, *Oaths* and *Blasphemies*, tear thy limbs asunder. O were thy pains so light, that we must every day redouble them? is this the kindness, the entertainment thou deservest? the recompence of thine inestimable love thus cruelly to vex and wound thee with our sins? O how can we hope to find Redemption by thy blood, while we continue by our horrid crimes to make new gashes in thy side, to rub thy wounds afresh, & cause them to stream anew, that were even closed up before? an act more *Jewish* then the *Jews*. Oh! I sigh unto thee for want of grief, for thy grievous suffer-

sufferings : Oh that I could turn my self into tears, that I might wash the wounds I have made ! Seeing thou dyedst for my offences, how ought I to detpile my self who have so cruelly offended and tormented thee ? the *very party* whose offences have brought those miserable torments and death upon thee ? Oh how must this needs irreconcile and engage me to pursue *them* to death , that in the eye of all the world brought so great shame, and pain, and amazement on the Lord of life ? Come along with me, oh ye vile, ye sinful passions and corrupt affections into his *presence* (if ye dare live so long) and there receive your mortal wound from him ! methinks you should begin to dye at the very thoughts of a dying Redeemer, and swoon away at the sight of yonder *Blood*, and not stay till you come to his Cross, give up the ghost before you see but the image of his death : do you not feel the power of it afar off ? do not his pierced lides pierce your heart before you behold them ? Oh ye bloody Things ! what have ye done ? what wounds have you made in the body of my Lord ? lay your necks quietly

on the block; prepare your selves for death which is approaching; nay, never struggle nor resist; think not to live any longer, for I have vow'd you in Sacrifice to him.

And now what remains, but that
 I renew a quick and lively
Ends in sense of the *Ends* of this
going. Rite, and of *mine* in going,
 and what lies hid under the
 Ceremony? Oh my Soul! whither art thou going? what is that *Table* which I see yonder spread for us? and what is thy chief design in going to it? what means that broken bread that is provided? for what end was that body Crucified? do men use to drink a cup of Blood? Oh let me know the bottom of this mystery, let me enter into this secret, and my own Heart's.

Renouncing my *own Righteousness* and *Preparation*; in *his* name, merits, mediation, strength and righteousness; in obedience to thy command and thy Followers practice; to renew my Covenant with thee; to commemorate and be affected with his death; to own and encrease my Spiritual Union and Communion.

nion with him and his members; to further my joy in the Holy Ghost; peace of Conscience, and hopes of Eternal Life; for the nourishment of my Soul; to get power against my sins; to act, excite, strengthen my Graces; to make fresh applications of his blood; to have the Covenant of Grace with all its Blessings seal'd unto me, *I go unto thy Table.* Oh stir up in me thirsting desires after, strong expectations to receive these blessed *ends* and *benefits*; and do thou make them good unto me.

Oh how weak, how imperfect are my Graces! I see and know.

but in part, so love, obey, *To strengthen*
believe but in part. Oh *the Inner man*
how many Temptations, Adversaries, Difficulties assault me!
How seldom have I a will to do good?
and when I would do good, evil is present with me. All I have, can, or am is from thee, so due unto thee, but all still unworthy of thee; yet how heart-bound is that *little all* of service I do thee? I pray, as if afraid to be heard; Hear, as if unwilling to be sav'd; Communicate, as if loth to receive thee;
Serve

Serve thee, as if I would not please thee.
To that end I go to this nourishing Ordinance, *the Lords Supper*, suitable and sufficient to nourish my inner man. Here are rendered most familiarly and effectually his *Flesh* and *Blood*, meat and drink indeed : Oh that I may have such expectations of Spiritual Life from *him*, that I have of Temporal Life from my *Food* ! And so eat his *Body* and drink his *Blood*, receive, digest and improve, feed upon, and spiritually apply *Christ* as *Incarnate* and in his *Sufferings*, that I may find refreshment and sweetness, quickning, strength, and life from him, and may live by him, and in him, and he in me. Oh that by the power of thy Spirit accompanying the Ordinance, I may partake yet more and more of a new and divine nature ; that I may find strength and vigour diffused thorow my whole man ; and receive some Communion of that light and life which *Christ* came into the world that his People might have, and that they might have it more abundantly. Oh that his Death and Resurrection may have their power and efficacy upon me, Crucifying my
my

my lusts and passions, and raising me up to all the acts of the Spiritual Lite. Oh that something may be done this day against my pride and passion, worldliness and carnality, hypocrisie and uncharitableness, doubtings and unbelief, distrustful fears and discontents, backwardness and indisposition to, littleness, dullness and distraction in Duty. Oh that I may find my Heart thereby drawn nearer to, and carry'd out with more unweariedness and chearfulness in thy service. Let me come from thence with my *pardon* sealed, my *corruptions* subdued, my *graces* quickened, strengthened, confirmed; my *Heart* enlarged, my *Soul* refreshed and encouraged to run the ways of thy Commandments; and so inseparably united to thee, that no Temptation may be ever able to dissolve the *union*, but that being begun here in Grace, it may be perfected in Glory.

How painful and intolerable is the obscuring and interrupting of our *union and Communion with Christ* (our Heaven upon Earth) *To maintain and encrease, evidence and enjoy Union* therein we enjoy his person

*and Communion
with Christ and
him Crucified.*

person and all sweet
relations to it; his
death and all the
saving fruits, privi-

ledges, and influences of it. To main-
tain and encrease, evidence and enjoy
it, I receive the cup of Blessing which we
bless, the Communion of the Blood
of Christ, and the Bread which we
break, the Communion of the Body of
Christ to my Soul, my Faith, yea even
to my outward Senses, signifies, seals,
and instrumentally exhibits my Spiritual
Communion with Christ and his death:
thereby I partake of, and am strength-
ned in this fellowship with him, as really
as I partake of that Bread and Cup.
Oh that *he* being united to me in these
holy Mysteries, may comfort, rule and
direct me in all my ways; and his Spi-
rit turn me into the same quality and
likeness! Oh that I may *there* find him
whom my Soul loveth! there are the
signs, but where the *Body* and *Blood* of
my Saviour, the *Lamb* for a *Sacrifice*?
I come not for the *Bread* and *Wine*, but
to see *Jesus*: what are the *Elements*
without thy *presence*? Oh what wilt
thou

thou give me if I go from thy Table
Christless? Let him kiss me with the
kisses of his mouth, afford expressions of
his tender affection and reconciliation to
my Soul, for thy love is better then wine.

If we forsake *Communion* with our
Fellow-Members, how
can we maintain it
with our *Head*? what
need then have I (e-
specially now, when
so many divisions,
factions, disagreements,
dissensions) of,

*To maintain and
increase Spiritu-
al Union and
Communion with
Christ's Mem-
bers.*

and to *that end* I come to *this Ordinance*, which tends so much to unite
and knit together the disjoynted mem-
bers of Christ; for we being many are
one Bread, and one Body, for we are
all partakers of that one Bread, and
hereby profess to be one, and to walk
as Fellow-members in Christ, with all
Christian love and tenderness towards
one another. Oh let my Heart be en-
larged towards *them*, my delight in
them (for their relation to thee and thy
Image upon them) sympathize with,
have a fellow-feeling of, interest my
self

self in the several states and occasions of them; rejoycing with those that rejoyce, and weeping with those that weep. Seeing thou hast so loved us, let me be perfectly reconcil'd to every man, and every spark of anger, envy and malice be utterly extinguished, remembering he that comes in hatred is a *Judas* to Christ, and a *Cain* to his Brother.

Through the death of Christ my sins are pardon'd; my reconciliation with God

To Commemorate Christ's Death. obtain'd, his curse removed, the Enemies of my Salvation, subdued my eternal Salvati-

on and Inheritance, my Deliverance from worse then *Egyptian* bondage procured, the new Covenant established: yet how unthankful for, insensible, forgetful of it am I? so greatly ungrateful, as to bury in oblivion the greatest expression of his infinite love; in *honour of him*, to make a solemn rehearsal of his Famous Acts, to speak of the glorious honour of his Majesty, and to talk of his Power; *I come* unto this lasting monument and memorial, to *shew forth his death* till he come. Oh let me celebrate

*br*ate it with an affectionate, fiducial, thankful, obediential remembrance; with a ravished heart fill'd with a gracious composition of joy and sorrow, love and admiration; with such resentments as befit so strange an object; that I may desire, rejoyce, mourn and tremble; be in such a mixture of passions as may even imitate the confusion that was in the world at his sufferings; make such deep and lasting impressions thereof on my Soul, as if this was the very day he suffered. Let me not conclude I have received Christ, till I have *re-*
*mem*bred him, so as to affect my heart with *love* to him, *desire* after him, *faith* and *joy* in him; *sorrow* for my *sins* the *cause* of his *suffering*: let me *think of it* as an *History*, to beget my knowledge; as a *Gospel* to beget my Faith; as an *Example* to provoke my patience; as a *benefit* to procure my happiness. Oh that I may so *remember* him at his Table, on his Cross, that he may not forget me on his Throne, in his Kingdom. Lift up my mind from the contemplation of him as he hung upon the Tree, to him as he sits now in Glory at thy right hand
making

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making intercession for me ; presenting to thee the invaluable merits of his death to appease thee for the sins I commit daily against thee. Oh set me as a Seal upon thy Heart, as a Seal upon thy Arm, that I may be never forgotten, always remembered, preserved, kept safely by thee : and let me set thee as a Seal upon my Heart, as a Seal on my Arm, receive thy Image and Impression of thy Love, keep it thankfully, continually on my Heart, and estifie it in my practice.

By reason of my infirmities, carelessness, *sins*, how apt am

To have my personal claim and title to the new Covenant cleared.

I to doubt the pardon of them, and my interest in thy love ? the streams of corruption rising up in me, interrupt the light and

lustre of my future possession, and suggest matter of diffidence and anxiety, that my hopes hitherto have been ungrounded, my Faith, Presumption, my claim to, and propriety in Christ uncertain, if not quite desperate. But he hath shed his blood meritoriously to procure it; and I go to the Ordinance as thou hast appointed it,

it, to have my *pardon* and *interest* in his Blood sealed and assured unto me, and to renew my engagements and resolutions, that I may be tyed faster to thee with new cords of thy love, and that it may be more impossible for me to unloose my self in thy service. Oh let me therefore receive it, both as a *sign* and *seal* from thee to me, representing and exhibiting thy self and benefits; and from me to thee, a *sign* to separate me from sinners, a *seal* to oblige me to all faithfulness and thankfulness requir'd on my part. Oh make the *Ordinance* effectual to all those blessed ends and purposes for which thou hast appointed it: let it be not only a *sign* to represent, but an *instrument* to convey Christ with the power and virtue of his death unto me, and a Seal to assure me of my interest in the Covenant; that in those holy mysteries I may not only *commemorate*, but effectually *receive* my Blessed Saviour (thou mayst communicate to me thy self) and all the benefits of his passion; and have not only a *representation*, but a *participation* of him in the *Sacrament*; to the outward Administration

stration of it, joyn the inward seal of thy Spirit.

Thou knowest all my corruptions and temptations, wants, weakneses, and imperfections, poverty and nakedness, troubles and dangers; how often I am tempted and defiled, grieved and indisposed; what strong corruptions to be subdued and mortified, languishing graces to be quickned and strengthened, faint purposes and resolutions to be enlarged and confirmed. In confidence of thy great goodness, faithfulness and mercy, I *thy Creature* come unto thee *my Creator*; *thy Son*, unto thee *my Father*; *thy Servant*, unto thee *my Lord*; in *Danger*, unto thee *my Saviour*; *needy*, unto thee the King of Heaven and earth; *Diseas'd*, unto thee the only *Physician*; *Unclean*, unto thee the *Fountain* of grace and mercy; *Desolate*, unto the *God* of all *Consolation*; *Guilty*, *Blind*, *Lifeless*, unto thee the *Author*, the *Father* of *Pardon*, *Light*, *Life* and *Salvation*. Oh heal me of the *guilt* of my *sins*, by the *merit* of thy *blood*, of the *power* and *corruption* of my *sins*, by the *efficacy* of thy *spirit*. Inflame my coldness with the fire of thy love;

love; soften my hardness with the dew of thy grace, enlighten my blindness with a beam of light from Heaven; anoint the eye of my Soul with eye-salve, that I may see; clear up spiritual things to my apprehension; heal all the distempers, ease all the pains, supply all the necessities of my Soul. Make me more Humble, Holy, Heavenly, Confident and Believing: fill thy house with thy own Glory, let me see thee as I have in the Sanctuary; let me not come unto, nor go from thee without thee. Oh take this season of coming in upon my Soul, and bestow more of thy self upon me! Change me into thy likeness, lift up my heart unto thee in Heaven; turn all earthly things unto me to bitterness, contempt and oblivion: Be thou my meat and drink, my hope and strength, my shield and portion, my honour and glory, my love and joy, my delight and solace, only sweet unto my taste from henceforth and for ever.

These are the mercies thou hast promised to thy people, hast bidden them to ask, art wont to convey by thy Ordinance: These are the legacies left me
by

by my Saviour's *Will*, whereof thou art *Executor*; for *these* things therefore do I wait upon thee this day; with no lower aims go I to thy Table; with such precious things is the Lord Jesus wont to feast his Guests, and of his infinite fullness it is that I hope to participate; through him to be strengthened with might in the inner man; even to be made strong by the grace which is in Christ Jesus. Thou hast provided for my *Soul* as well as *Body*; shall there be Bread enough in my Fathers house, and I here perish for Hunger? Oh! will the head let a member perish? shall a *branch* wither for want of *juyce*? he is the true *vine*, we the *branches*, thou art the *Husbandman*, hast ordained *him* to be the root and fountain, prop and well-spring of spiritual substance, furniture, grace and fruitfulness to those implanted in him: Oh of his fullness of Grace communicate to me, for without him I can do nothing acceptable to thee! Art not thou as willing to bestow the fruit of thy Blood upon us, as to shed it for us? Hast not *shon* who once so readily healed diseases, cured all that came

unto thee, as much mercy to Soul as Body? Art thou not as merciful, as tender, as able, as willing to help as ever? If (as I hope) thou wilt, thou canst make me clean and supply my wants; outward means without thee cannot, yet *here* thou hast bid I attend, waiting for the descent of thy Holy Spirit: oh say unto me, be it unto thee even as *thou* wilt; yea even as *thou* wilt who art ever readily, strongly inclin'd to do thy people good. Oh let me be so refresh'd and strengthen'd with that spiritual banquet, that I may chearfully walk on my way to glory, through *him* who is both Sacrifice and Priest, the Feast and Master of it, invites us to, and feeds us by himself, to whom with thy Blessed Majesty, and Holy Spirit be ascribed all Honour, Glory and Praise, now and for ever, Amen.

Going

Going to Church.

Come away my Soul, let us go
 (oh that I may) *see how he loved*
us; let us go *dye with*, and for
 him. Oh that he may open to me his
 love and affection, those holy mysteries
 and my understanding! Oh that I may
 find him whom my Soul loveth! oh that
 he would speak comfortably, savingly,
 effectually, sensibly unto me! that he
 may talk with me, and my heart burn
 within me.

His *sweat and blood* (oh my Soul)
drowned not his *affections* to us; his *com-*
passion brake through his *passion*; in the
same night, which was so full of anguish
 and dolor to his Soul, *wherein he was*
betray'd; when death was in sight, and
 all those unspeakable fears and sorrows,
 terrors and suffering were ready to in-
 vade him, when his Disciples were rea-
 dy to betray, forsake, deny him; *inju-*
ries from men, ready to load him; and
 the

the *Justice* of God upon *sin* to be demonstrated on *him*; he then even forgot his own *miseries* to remember and dispense his *mercies* to us, and provide this Banquet for us. Oh how was he burned between two *fires*, the fire of his *Affections* to us, and that of his *Afflictions* for us! At *that time* wherein men were designing the greatest *cruelty* against him, was he bestowing the greatest *courtesy* and gift on us; himself leaving us a Legacy, a pledge at parting of his dearest love.

Oh the infinite *love* of God, that he would give his own Son, and of *Christ*, that he would so graciously come and save us, and leave us those *remembrances* and *tokens* of his *love*! that he should dye for us when he was on Earth, and nourish us with himself now he is in Heaven! Oh wonderful mystery! that the body of *Christ* now reigning in Heaven, should be laid upon the Table; that the *Author* of *life* should become the *Bread* of *life*; that under the broken forms of Bread and Wine, whole *Christ* should be convey'd to every Believer! His personal union is with the single Nature,

but his mystical with every Believer. This Sacrament is the *representative* of the substance, the *sign* of a Covenant, the *seal* of a purchase, the *figure* of a body, the *witness* of our faith, the *earnest* of our hope, the *presence* of things distant, the *sight* of things absent, the *taste* of things unconceivable, the *knowledge* of things that are past *knowledge*, a *seal* of our Saviour's engraving, whose *super-scription* is *Christ's* loving us, whose *Image* is *Christ* dying for us; whose deed is *Christ's* New Testament confirmed to us; in the *sign* we have the *Image*, in the *seal* the *Benefit* of *Christ's* Body; in the *sign* we see, in the *seal* we receive him by Faith. The *Bread & Wine* are but the *dishes* in which this *Feast* (not of the belly but mind) is served up; not the *Feast* it *self*: *Faith* eats, not the *Bread*, but the *breaking* of it; drinks not the *Wine*, but the *pouring* of it forth. The *eating Christ's flesh*, and *drinking his Blood*, is nothing else but an *act* of *Faith* terminated upon him as our *Mediator and Redeemer*. The *participation* of his Body and B'ood for strength and refreshment, sweet to Faith as meat and drink is to hung-

hunger; could not be better shadow'd forth then by the staff of Bread and Wine, comprising all sorts of spiritual provision for our inner man; and *Faith* is to the *Soul*, what the *Natural heat* is to the *Body*, by virtue of which the nutritive faculty turns the food into nourishment. They present and confirm Christ to us as the most needful, beneficial, and perfect nourishment of the new man, as Bread and Wine are such unto the Body, *i. e.* that Christ Crucified preserves us from eternal death, and is unto us the Fountain of Spiritual and Eternal life. *Believe, and thou hast eaten;* Christ is *present with*, but not *in* the Bread and Wine, but to the Faithful Receiver, not in the *Elements*, but to the *Communicants*; not water, but washing with it is *Baptism*; not Bread and Wine on the Table are a *Sacrament*, but eating and drinking them; which if they be acts of *Faith* (the hand and mouth of the Soul) the Bread and Wine as really convey and unite whole Christ with the vital influences that proceed from him to the Soul, as the hand doth them to the mouth, or the mouth to the stomach.

mach. Whatsoever we may expect of bodily strength or reparation from Bread and Wine, we may expect from Christ for our Soul; life maintained, grace quickned, deadness enlivened, resolutions enabled, hope erected, faith strengthened, lusts subdued, which is consequent upon our union with Christ and interest in the Covenant, renewed and ratified to his people by Christs death, and sealed to them in the Sacrament. In the word we have a premiss, here a pawn or pledge of him.

Lift up your heads therefore oh ye gates of my Soul, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. And be assured such additions of Grace as thou art fitted for, and infinite wisdom sees meet to deal out, shall be conferr'd upon thee.

Fear not, I charge thee do not faint; let not thy weakness, poverty, inability, discourage thee; all have not Talents alike; a Faith richly embroydered with love and delight, is not given to all, and expected only from those to whom it is given. Be thy attire whole, sincere, though not so pertum'd with Heaven as thy

Going to Church. 125

thy Brethren; if white, free from the spots of flesh and spirit, thou wilt be looked on, liked well enough; thy God and Saviour will not ask how cam'st thou in hither not having on thy Wedding-garment; he knows thy heart, and sees thou hast it. He will not break the Bruised Reed, nor quench the Smoaking Flax, till he send forth Judgment unto Victory.

Oh Blessed is the man whom thou chusest, and causest to approach unto thee, that they may dwell in thy Courts! we shall be satisfied with the goodness of thy House, even of thy Holy Temple.

At the Lord's Table.

WHat shall I render unto the Lord for all his Benefits? I will take the Cup of Salvation, and call upon the name of the Lord, I will pay my vows unto him, now in the presence of all his people.

Having liberty and boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which he hath Consecrated for us through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure water.

Oh thou that providest *Food* for all Creatures, and hast given all Creatures to be *Food* for man's Body, and for his Soul! not only thy Holy Word, but the blessed Body and Blood of thy Son; cause all our hearts to burn with desires after thee, who art so full of love to us:
make

make every Christian Soul to relish and savour the things of God; prepare every one by a full digestion of thy Heavenly Word, to receive likewise this divine nourishment of their Souls. Call in, compose and spiritualize our thoughts at this solemn Ordinance. Excite all our longing appetites after this Heavenly Manna; and let this be the hearty language of our Souls, Lord evermore give us this Bread.

See (my Soul) thy *Saviour* set down with what a handful of his *Disciples*? that lay in common with the rest of the world; by nature Children of wrath even as others; born in the same state of distance from, and with the same principles of enmity against thee. Oh! why is it that thou shouldst manifest thyself to us, and not unto the world? what moved thee to make a *difference* where thou foundst *none*? Oh! how ought we to be transported with love and thankfulness, considering who hath chosen us, when, why, whom, from and to what, how long, and how few his peculiar care of, and kindness unto us? Oh! who can conceive whether we had

precipitated our selves, and to what thou hast exalted us? to be spectacles even grateful to God, who were monsters of horror, laid in his bosom, who were in the arms of the Devil; worthy his embracements, who were unworthy of his eye; crowned Kings of Heaven, who were Slaves condemned to the Prison of Hell; he not only pardon'd our sins, but relinquish't his Throne, lost his life to inthroned us in his Kingdom. Oh how should the remembrance of the dear love of our Lord make us burn with ardent affections towards one another! How shall we offend one of those for whom Christ dyed? or deny our selves to him to whom he hath given himself? shall we hate those he loves? be envious and uncharitable where he is so liberal? condemn or despise the meanest when he distributes himself to us all? Oh now we see his love to *Enemies*, let all *ours* find us *Friends*! let not malice, heart-burning, uncharitableness enter in, or any more rancor my Soul; with all thy people let me interest my self, and own them in all their concerns; pity them in all their
 mis-

miserics, be ready to relieve them in all their wants, to comfort them in all their distresses, to counsel them in all their doubts, to delight in their society, bear their infirmities, pardon all their miscarriages towards me, study their welfare, do all the good I can to soul and body. And, oh pity the degeneracy of mankind, despise not the price of thy Sons *Blood*, let it not be as water spilt upon the ground; convert, direct, unite, encourage, provide for, take care of, support and comfort all of them; let us take a mutual charge of one another; make us all up more and more into the mystical body of thy Son, that we may keep the Unity of the Spirit in the bond of peace.

Come forth oh my Graces! stir up your selves, stand ye lively and active before the Lord. Awake my *Faith*, and see the Atonement of my sins in the broken body of my Saviour, the price paying, the ransom laid down, the thing in doing. Awake *Repentance*, and hear the strong crys, and see the doleful agonies of him that bore our chastisements. Awake my *memory*, and call to mind

that Egypt wherein I was, and the blood of the Pasſeover which remov'd the deſtroying Angel from my Soul. Now let the Altar ſmoke with the Sacrifice of a *loving* Heart, inflam'd with the holy fire of Gods love to me. Flame oh *love*! come ye warm *deſires* and break with longing. Let *Fear* with all veneration do its obeysance. Come up ye daughters of Muſick, and all that is within me bleſs his holy name; now the wax is warm, oh let the ſeal be ſtamped fair, that I may ſee the impreſſion ever after. Now that God ſhews forth to me the death of his Son for me, let me ſhew forth that death of Chriſt to God again, as that which I ſtick unto and abide by for my righteousneſs and peace with God.

Now I ſee the Miniſter ſtand at the Table to Conſecrate the Bread and Wine by Prayer and the words of Chriſt's Inſtitution; with joy and admiration think (my Soul) how Chriſt was ordain'd, qualiſi'd and accompliſht for the office of a Mediator, whom the Father ſancti-

sanctified and sent into the world, and for this cause he sanctified and offered up himself as Priest, Altar and Sacrifice, for our Redemption, spiritual nourishment, and eternal Salvation. The eternal wisdom of God incarnate, to reveal and communicate his will, his love, his Spirit, his Glory to sinful miserable man. Oh the immensity of his mercy and unutterable treasures of his Grace, which neither the provocations of our sins, nor the infinite exactness of his own justice, could any way overcome or restrain to despise the works of his own hand, or not to compassionate the wretchedness of his creature, though it cost the Humiliation and Exinanition of the Son of God ! Oh how great, how amiable appears his love and goodness, in passing by so many offences, and requiring no satisfaction from us, for such insufferable wrongs, but transferring the punishment from us unto *his Son*, whose love also was so great, that he would bear our iniquities that we might be saved ! Oh how could he have chose a more obliging way of redeeming us, that hath thus display'd the severest justice and.

and highest mercy, the greatest hatred of sin, the greatest love to sinners, since by those unequalled, and unvaluable sufferings to which he delivered up for us that Son who is so near unto him, that he is one with him: at once manifesting both how much he hated sin, which he so heavily punished in the person he ~~most~~ loved (though that surety but adopted it to free us from its unsupportable vengeance;) and how much he loved sinners, by giving up what he so loved, for a ransom of *those* that were guilty of what he so hated? And oh the amazing Prodigy! the miracle of this Love! that Heaven should so condescend to Earth, and that Man should be so united to God! that he should dye for us when he was in the world, be so mindful of, and nourish us with himself now he is in Heaven! that God should dwell in flesh, and that this flesh should be our Food! that the Son of God should love us better then his life, and be the meat of worms, sinners, enemies! that he should make himself *present* to our Faith; and as if he would do more then dye for us, desires to

live

live for ever in us, and to be united to us. Was ever kindness like unto this? was ever such a Furnace of love burning in any Breast? can any Heart freeze over such a Fire? Oh! who can abide the heat of this love? who can dwell in such flames and not be consumed? who can abide in a great sense of this love, and abide in the body?

The

The Minister coming towards him.

OH how ought I to shake, to tremble, to be altogether confounded at the approach of so great a *guest*? Lord, I am not worthy that thou shouldst come under my roof; or to eat the crumbs that fall from my own, much less thy Table. Oh who am I, that I should dare with my (originally, actually) defiled hands, receive those high, those holy mysteries? that thou desirest to come unto me, to be entertained by me? what findest thou in me, that so much delights and invites thee to me? art thou ignorant of my most vile beginning? I am not a *Cherubim*, *Seraphim*; or of the number of that *Celestial Hierarchy*, but polluted dust and ashes. Lord, hadst thou rather be at another mans *house* with dishonour, then at thy *own* with honour? or, if thou hast

no

coming towards him. 135

no respect to thine own honour; if thou
castest under foot all praise and renown;
if thou takest unto thee every vile sinner;
yet have regard to thy estate; thou
knowest my poverty, my need, my im-
purity: this poor place is far unmeet
a habitation for such a personage.
Whence is this to me, that my Maker,
my Redeemer should come unto, thus
favour, thus dignifie me? that thou
shouldst be so below thy self, as to look
upon so low, so vain, so miserable a
thing as man, such a dead dog as I am?
why have I found grace in thy sight, that
thou shouldst take knowledge of me,
seeing I am a stranger? Lord what am
I, that thou shouldst remember me, be
mindful of me, visit me, cast thine eye,
set thine heart upon me, come to marry
thy self with me? whence comes it, that
thou who art in Heaven among them
that know thee so well how to love and
serve thee; should vouchsafe to descend
to me, who know little else but how to
offend thee? canst thou not content thy
self to be without me? did thy meer
love draw thee from Heaven for my
sake, and give thy self for me to redeem
me

me from my sins, and doest thou still give thy self *to me*, to be the strength and health of my Soul; as if thou couldst never give thy self enough, or be never enough mine? Oh how am I astonish'd at this inconceivable *love*! Oh that I were able to comprehend it! Oh that I had a thousand Hearts to correspond with it! Oh stay my gracious Lord for the full measure of my love, till thou hast made me able to do nothing else but love thee. But since thou art pleas'd to come, and offer thy self to me, my Soul thirsteth for thee; I humbly stretch out my hands unto thee; my longing, gasping desires are after thee; I open my Heart with all humble thankfulness to receive thee; never to be separated from thee; for ever to adhere unto thee; oh enter in and stay with me! satisfy my Soul with thy self; say, this day is Salvation come unto my house. Oh! be not now offended at the loathsome sights in a Soul so sick and diseased, so full of filth, of rottenness and corruption into which thou art entering. Do not disdain me for those many Maladies, but come and cure me.

The

The Bread.

I See *Christ* himself in the *Minister*, and the *benefits* that come by him in the *Bread* and *Wine*; believing these (with himself) are given me by *Christ*, as truly as the Elements by the *Minister*. Methinks I hear him say [*Take, eat, this is my body which is broken for you*] by *Faith* receive, apply, appropriate me unto thy self. This *Bread* Consecrated by me, is the Sacrament of my body offered as an Expiatory Sacrifice for you. Hereby I impute my *righteousness*, impart my *loving kindness*, make over and give unto you my *whole self* (God and Man as Mediator) in my Blood and Merits, Graces and Spirit, Vertue and Benefits, Obedience, Satisfaction, Expiation, doings and Sufferings, in all I *have, am, or have purchas'd* for you, I make *yours* by gift, & you by *Faith* as truly as if put into your very hand and mouth. Mine were the pains, the
suffer-

sufferings of death, *yours* the benefit ;
mine the stripes, *yours* the balm ; *mine*
the thorns, *yours* the crown ; these are
the holes in *my* hands and side ; the blood
that issu'd from them *yours* ; the price
mine, *yours* the purchase. See here in
my wounds *your* safety ; in *my* stripes
your healing ; in *my* anguish *your* peace ;
in *my* cros *your* triumph. I came out
of my *Fathers bosom*, that thou mightst
lye in *Abraham's* ; own me for thy
Lord, who hath thus bought you out of
slavery ; accept me for thy Redeemer,
who hath paid so dearly for thee ; fol-
low me in the way I have shewn thee,
that I may bring thee to him I have
reconciled to thee ; give hearty enter-
tainment to me, who was thus broken
for thee ; trust thy self with me, who
hath given such costly evidences of my
desire of thy welfare. [*Do this in re-*
membrance of me] that left the Glory of
my Father, to be clothed and dwell in
flesh ; that led a life of suffering from
the manger, to the cros ; that under-
went a shameful, painful, cursed death ;
was buried, rose again, ascended, have
prepared mansions, taken possession,
inter-

intercedes for you, and pleads your cause with the Father; that will come e're long to absolve you before Men and Angels, and with whom you shall be for ever. Do this for a remembrance, who, what, for whom, why, for what end, with what mind I suffered; what I have done for you, and am unto you.

Dear Saviour, biddest thou me *remember thee*! how should I forget thee? how can I but remember thee? but, oh that I could more affectionately, more effectually *remember thee*, with all the affections of a heart full of, wholly in love with thee, never to forget thee! Oh that the fire would now kindle and burn in my Soul, boil up, yea even run over with love to thee! Oh that I had the flames of a *Seraphim*, the voyce of an *Angel* to sing thy praise! Oh that I could go out of my self when I *remember thee*! and never *think* of *thee* without an extasie! forget and quit all the world to live upon *thee*! The thoughts of what thou hast done is able to break an Heart of Marble with Love; to turn a rock into a fountain of tears; to un-

loose

unloose the tongue of the dumb, that they may sound forth thy loving kindness. Oh after all his fore-going sufferings, see you him not (my Soul) fastned to the Cross? conflicting with his Fathers wrath? groaning under the weight and burthen of our sins? look how his whole body is stretcht and tentered, his hands and feet bored through, his precious blood trickles down, and how miserably the thorns pierce his holy head: See how his looks are chang'd, his cheeks pale, his blood going, his neck too weak to support his head which lies a dying on his bleeding breast. Look how he shakes and stirs his dying limbs, what gasps and sighs he fetches, as if his Soul was struggling to get out. Hear you not his dying groans, the taunts of the *Jews*, yea, the groans of the earth, under the weight of his Cross? see the Sun blushing under a veil of darkness, to behold the Sun of Righteousness in an Eclipse. Can? oh can my bosom hold, now I see that Innocent Lamb a bleeding Victim on the Purple Altar of death? Oh! how ought my Adamantine Heart to rend in pieces, when all his torments

are

are for, are from me? this, this my Soul might have been the day that thou mightst have been the Malefactor, and have drunk the cup of the fierceness of God's wrath; but there is he that hath done it for thee. He harboured no grief of his own, but is acquainted with the just and deadly griefs of others: he takes our sorrows on him, to bestow upon us his joy: he sorrows for us, that had neither cause nor likelihood to sorrow for himself. What but Gods implacable vengeance could inflict? what but his all-sufficient patience could endure? what but mans hainous sins deserve, such his sad and wrathful dolours? Ah sinful wretches! 'tis our doings, that he suffers; our evil, but his smart; our trespass, his punishment. His breast is made a large receptacle for our cares; his back a common prop unto our load; he was delivered for our offences; he was slain, but not for himself; he bore our griefs, and carried our sorrows; he was wounded for our transgressions; bruised for our iniquities; for the transgression of his people was he smitten. Why then are we angry with, rail against

gainst the *Jews*, and complain not of, find no fault with our selves, greater guilty? they were the instruments, we the procurers of his sufferings: their sins practis'd, ours provoked his death: we pity his abused innocency, but think not of our unworthiness and desert; bewail the event, and redress not the cause: we have as great an enmity against his Image, as they against his Person; they grieved him in his Body, we in his Spirit, and make his wounds bleed afresh: he takes it as hainously *we* should despise him now, as that *they* did persecute him: *they* were but our Executioners, to inflict on him those punishments our sins deserved, and God's justice impos'd on him. 'Twas *thy* sins (O my Soul) were the associates to Crucifie him; *thy* hypocrisie was the kiss that betray'd him; thy pride and covetousness the thorns that crown'd him; thy oppression and cruelty the nails that pierc'd him; thy unbelief and apostacy the spear that gored him, thy idolatry, superstition, lukewarmness, the knee that mockt him; thy contempt of Religion, the spittle that defil'd him; thy anger
and

and bitterness, the vinegar and gall that distasted him; thy scarlet sins, the crimson that dishonoured him; my drinking iniquity like water, made him drink a cup of wrath; my forsaking *my* Father, made him forsaken of *his*; all the members of his body were objects of such cruelty, because mine, instruments of iniquity. Oh! I am the meritorious cause of thy sorrow; I am the stroke of thy grief; I am the fault of thy killing; I am the desert of thy death; I am the offence of thy revenge; I am the grievousness of thy passion; I am the toyl of thy torment. Oh wonderful condition of censure! oh ineffable disposition of the misery! the unjust sins, and the just is punished: the guilty transgresses, and the guiltless is stricken: the impious offends, and the pious condemn'd; what the bad deserves, the good suffers; what the servant perpetrates, the Lord pays; what man commits, God undergoes. Whither, oh Son of God? whither descends thy Humility? whither flameth thy Charity? whither proceedeth thy Pity? whither encreaseth thy Benignity? whither reacheth thy Love? whither

whither cometh thy Compassion? I have been proud, thou hast been humbled; I have done unjustly, thou art punished; I have dealt hainously, thou art revengefully smitten; I have committed the fault, thou art tortured.

Oh how was that *justice* injured, that could not rest appeased in punishment, but rigour? how odious and intolerable is every *sin*, which required such a blood? which not *suffering* only, but *extremity* must expiate? how hainous was the *commission*, since even the *remission* was so grievous? That made such a breach between God and us, as requir'd such sufferings of the Lord of Glory? Wretch that I am to cost my God so dear! I am not worthy for which he should have suffered the aching of a finger, much less the torments of Soul and Body. And yet, what mean I to be so Treacherous unto him? How have I broken his commands and my vows even since the last Communion? Oh can I kiss the nails? hug the spear? desire that which is the blood of him that lost his life? Can I account that *light*, which made his Soul *heavy* unto death?

death? Can that be my joy, which made him a man of sorrow? Sweet to me, which was so bitter to him, shall not these sins be forsaken by me. that made him forsaken of God? or live in me, that would not suffer him to live in the world? Oh can I endure my Lord should be evermore disgusted and affronted? oh! how is my heart provoked and incens'd against ye my sins? oh that none of you might escape here! oh that ye may all lye bleeding as so many Sacrifices at the Altar of my Lord! oh let them now feel the weight and sharpness of thy Crosse! here let them be slain at thy foot; that I may not carry away one of them alive.

Oh can my Heart refrain from tears of sorrow and of joy, to think of its unkindness, and of his strange love? what heart can be so hard as without pain to think we love him no more, who put himself to such pains for us? Oh how am I troubled that my heart should be so cold, when his was so hot with love, as to lend forth its life-blood for my Redemption? and yet, when I consider, that in this stream of blood

my sinful Soul is washed, and that by his stripes I am healed; how can I chuse but rejoyce in his love, and hope he will accept of my poor acknowledg-
ment, who so pardons, as might even melt the hardest heart, and for ever silence and satistie it by *the love of God and sufficiency of the Sacrifice*. Oh how am I ravished therewith? I am justified by Faith, and at peace with God; the flames of Hell shall never touch me; Death is swallow'd up in victory; I am consigned to a blessed immortality. But oh my Lord! I take the boldness to complain unto thee, and expostulate with thee; how sayest thou that thou lovest me, if thou discover thy self no more unto me? if I have no more love unto thee? no more life from thee? if I be so barren and unfruitful towards thee? so dull and cold in thy service? so unwilling to execute thy commands? so weak and unable against assaults? if thou be with me, who can be against me? what cannot be done by me through thee? Oh! since it is thy pleasure to be so familiar with me; if thou lovest me so much, fullfil in me all the good

good pleasure of thy will, and the work of faith with power. Oh let the merit of Christ's death free me from the guilt upon me, and his Spirit cleanse me from the stains within me. Let holiness to the Lord be written upon my whole Soul and Body; that they may be a desirable habitation for thee; and in my heart unto thee, transform me altogether in thee.

Take my self out of my own powers. I accept of and close with thee as my Maker and Preserver, Lord and Sovereign, Priest and Prophet, King and Captain, Head and Husband; to be ordered, disposed, provided for by thee. I give my hearty consent that thou shouldst dwell within me, as the alone Prince of my Soul; the possession of it I for ever surrender up unto thee. I cease to be my own: I renounce the Devil, the World, and the Flesh. I profess my acceptance of, submission to, to place my happiness in, and to resign my self wholly unto thee, to be provided for, saved, led by thee. Oh, how am I pleas'd with my choice! that I have parted with my

self, and am become *thine* ! How am I beholden to thee, that I may give my self unto thee, that thou hast brought me into the bond of the Covenant ? Oh come dear Redeemer, to the price of thy own blood, cease thine own and save me, assist and strengthen me, feed and preserve me.

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The Cup.

Come my beloved, I have drunk thy *Cup* of *wrath*, and thou shalt pledge me in *this Cup* of *Salvation*. I broacht my side, and drew this wine on purpose for thee, when I trod the wine-press of my Fathers wrath alone. *This Cup is the New Testament in my blood*, is a pledge of, signifies and represents (by representation is) *my blood*, in which the New Testament between God and Man is founded and established, confirm'd and ratified; and by which, remission of sins and all other consequent blessings of the New Covenant are purchased. Its glorious liberties and immunities I hereby sign and seal unto you; a full release and discharge from all your debts, from the house of bondage, sin, the grave, and hell. Here I deliver you your Protection, from all your Enemies will I save you; from the Arrests of the Law, from the powers of

darkness, from the victory of the world
 from the curse of the Cross; none shall
 prove too hard for you, all shall work
 good unto you. I hereby confer upon
 and initiate you in all its royal privi-
 ledges and prerogatives; behold I give
 my self to you, to be your God, and in-
 stead of *all relations*; I will be a Friend,
 Physician, Shepherd, Sovereign, Husband
 unto you; to espouse your interests, to
 counsel and heal you, feed and comfort
 you, watch over and defend you. Lo
 I make over my self to you in all my
Essential perfections; mine omnipotency
 shall be your guard, my omniscience
 your over-seeer, my omnipresence your
 companion, my mercies your store, my
 wisdom your counsellour, my justice
 your revenger and rewarder, my holi-
 ness a fountain of grace unto you; my
 sovereignty to be commanded by you;
 my infiniteness and all-sufficiency the
 lot and extent of your inheritance; my
 faithfulness and unchangeableness the
 rock of your rest and security, my eter-
 nity the date of your happiness. I will
 be yours in all my *personal Relations*; a
 Father unto you, what would my Chil-
 dren.

The Cup.

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dren have? of your Father's instruction, and probation, protection, and provision; care and ear; bread and rod, heart and house, pity and compassion, I here assure you; my Son and Spirit I give you; to cloath and teach, assist and comfort, intercede in and for you, sanctifie and save you; *with my self* I give you *all things*; mine Angels for your guardians and attendants; my Word, Ordinances, Ministers, Providences for your guide and good. Whether Paul, or Apollos, or Cephas, or the world; or life, or death; or things present, or things to come, all are yours.

And that you may know I am in earnest, I'll establish my Covenant with you, even the sure mercies of David, ordered in all things and sure; written in the blood, founded in the all-sufficient merits of your surety, in whom I am well-pleased; whose death made this Testament unchangeable for ever; so that your name can never be blotted out, nor your inheritance alienated, nor your legacies diminished, nothing can be altered. I here solemnly deliver it to

you as my Act and Deed; sealed with the Oath and Blood of God; who engages here his ~~own~~ ^{own} Body for security. Come ye blessed; fear not; The donation is free and full; I have received a ransom, and expect only you believe, know and accept of your own blessedness. Here are the conveyances; see the Yeals; take the writings; behold the Blood of the Covenant; receive the instruments of your Salvation. This I give you as a pledge of my love, and of the truth of all I have promised. I hereby plight you my troth, and let to my hand, ratifie and confirm every Article of these ~~instruments~~ ^{instruments}, and do actually deliver into thy hand this glorious Charter; with all its Royalties and Priviledges as your own for ever.

Amen Hallelujah. Oh be it unto thy servant according to thy word. But who am I, and what is my Father's house, that thou hast brought me hither? what shall thy servant say unto thee? I am silenced with wonder, and must sit down in astonishment; for I cannot utter the least tittle of thy praise. Oh what meaneth the height of this strong
Love?

Love? that the Lord of All should enter
 into Covenant with his dust, and take
 into his bosom the viperous brood, that
 have so oft spit their venom in his face?
 I am not worthy to wash the feet of the
 servants of my Lord; how much less
 to be one with thee, and to be made
 partaker of those blessed priviledges
 settled upon thy Sons? but for thy good-
 ness sake, and according to thine own
 heart hast thou done this; even so Fa-
 ther, because it seemed good unto thee.
 Wonder oh Heavens! and be moved oh
 Earth at this great thing! rejoyce oh
 Angels, shout oh Seraphims, strike up
 ye Celestial Quires, help Heaven and
 Earth, sing unto the Lord oh ye his
 Saints, prepare an *Epithalamium*, oh all
 ye friends of the Bridegroom, be ready
 with the *Marriage Song*, for Heaven and
 Earth, God and Man are reconciled, a
 Covenant of Peace entered and sealed,
 Jehovah hath betrothed himself to his
 hopeless Captives, and owns the Marri-
 age before all the world: he is become
 one with us, and we with him; he hath
 bequeathed to us Heaven and Earth, with
 the fulness thereof, and hath kept back,

left us nothing to ask at his hands, but what he hath already freely granted. Oh I had I the tongues of Men and Angels, all were too little for my single turn: the whole Quire is not sufficient to utter his praise.

And will the Lord be mine? hath he laid aside the controverſie, and concluded a peace? will he receive his Rebel to mercy, and open his door to his Prodigal? I will bow my self before his footſtool, and ſay, Oh Lord I have heard thy words, and do here lay hold on thy Covenant, I ſubſcribe to thy Conditions, and cloſe with my Mediator. Except thy kindneſs, I adventure my ſelf upon thy fidelity, and truſt my whole happineſs here and hereafter upon thy promiſes. Oh my God I ſubject my whole ſoul unto thee: Oh my Rock in thee will I build all my hopes and confidence. Oh ſtaff of my Life, ſtrength of my Soul, life of my Joys, and the joy of my Life! I will ſit and ſing under thy ſhadow with great delight, and glory in thy ſalvation.

I here take thee at thy word, thou God of Truth; thou requireſt but my conſent.

sent and acceptance, and here thou hast it; in token whereof I receive this pledge thou hast let me believe thou wilt establish for ever thy word unto thy servant, and do as thou hast said. In this blood of thine oh Saviour I believe, I receive it as mine, I thirstily drink down, and heartily apply, with a comfortable expectation of all those blessed benefits.

I am more loathsome and abominable, then the croaking Toad, or most venomous Serpent; but here is [precious] Blood shed to make me *hol* before thee; which I durst not have thought, but that I had thee say, since thou wast precious in my sight, thou hast been honourable, and I have loved thee. And oh how truly mayst thou call us a dear, a precious people, who are bought with that Blood, a drop of which is of worth to purchase Heaven and Earth?

Lo we the suffering of the penalty due, for breaking thy Law, violating thy Covenant, and wronging thy Justice. But is not here [satisfying blood] shed for our good, and in our stead? hath not our surety made satisfaction? under-

undergone the curse of our sins? born them all in his own body upon the tree? endur'd as much as ~~they~~ deserved, as thy *Justice* demanded? was he not once offered up to bear the sins of many? became he not subject to the Law for us in our nature, and representatively in our stead? setting us right with, reconciling us to thee again? hath he not made satisfaction for the injury we had done thee as our *Judge*, and perform'd that service we owed thee as our *Maker*? Is not the Creditor satisfied, when the debt is paid? Will thy *Justice* suffer thee to demand the same debt twice? of the surety and debtor? is not thy wrath appeased with him, made so miserable a spectacle so dear unto thee? is not the last drachm of this *Blood of God*, of greater value then a Sea of *Oil* of value to ransom as many worlds of men, as men in this? a sufficient satisfaction for all my sins, an all-sufficient price for my redemption? being justified freely by his Grace through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his blood, to declare his

his righteousness for the remission of sins that are past, through the forbearance of God; to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I am guilty of many heinous sins, against love and light, mercies and judgments, my own conscience, and the light of nature; and without shedding of blood is no remission. But is not here *[pardoning blood]* that procures *it* for, and seals the promise of *it* to us? to the praise of the glory of thy grace, thou hast made us accepted in the Beloved; once in the end of the world, he hath appeared to put away sin by the Sacrifice of himself, in whom we have Redemption through his blood, even the forgiveness of sins; which thy word assures to all that take him for their Saviour, (which I find my self by thy grace enabled) and thou hast bound thy word with thy oath, and to both added thy Sacraments as seals; this threefold cord cannot be broken. At the day of Judgment

ment thou wilt own thy hand and seal, and solemnly acquit me, whom thou now pardonst by thy deed of gift, the Gospel; there is no condemnation to them that are in Christ Jesus,

I am naturally, and by evil works, at a distance from, at enmity with thee, an enemy unto thee. But God was in Christ reconciling the world unto himself. Thy wrath is turned from, thou art become propitious to believers; here is [*reconciling Blood*] the Blood of Atonement; Christ our Paschever is not only sacrificed for us, but the propitiation (Propitiatory Sacrifice) for our sins; that thou mightst look upon us with a pleasing aspect; be satisfied for sin, and pacified to sinners, sin expiated, and thou appeased; and we as well ingratiated, brought into favour, of enemies made friends, as pardoned; having made up the breach, and made peace through the Blood of his Cross, by him, to reconcile all things to himself; we that were, sometimes Aliens and Enemies, now thou hast reconciled in the body of his flesh through death; to present us holy, unblameable, unproveable in thy sight.

fight. We who sometimes were far off, are made nigh by the blood of Christ; for he is our peace (our peace-maker) who hath made both one, and broken down the middle wall of partition between us.

Lord, I am in worse then Egyptian bondage, a captive to Satan, a slave to my Lufts, destitute of grace and every good thing. But is not here [*purchasing Blood*] a sufficient price laid down for my ransom? hath he not obtained eternal redemption for us, who came to give, who gave himself a ransom for many, for all? Hath he not delivered, redeemed, bought me quite out of the hands of Justice, power of sin and Satan? If while we were yet sinners, Christ dyed for us, much more then being now justified by his blood, shall we be saved from wrath through him. For sin he condemned sin in the flesh, overcame Death, and destroy'd him that had the power of Death, even the Devil. I beg of and rely upon thee for supplies of my Soul pressing wants, grace, peace, comfort, more love unto, and fear of thee; and I ask no more then what he hath bought.

bought for me, who hath not only purchased *me* with his own blood, but all good things, by the redundancy of his merit, after satisfaction made unto thee for our debt.

I have no Righteousness of my own, but what is as filthy rags before thee; but as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. Disclaiming all my own righteousness by thy assistance, I reach forth the hand of Faith to be justified by this [*justifying Blood*] and fiducially relye upon this Crucified Saviour, who is made of thee to us *Righteousness*, to make us *Righteous* in thy pure eyes. Thou hast made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him. We are clothed with him, and appear in thy sight as parts and portions of himself, the fulness of him that filleth all in all. Oh! behold me in him, whom thou hast appointed between thee and sinners, whose Righteousness in every point answers thy justice, and whose sufferings are sufficient to satisfy the penalty of all my

my sins, on balance then against mine iniquities, and the excess and proportion of virtue in his obedience, against the malignity and unpleasingness of thy disobedience; they will so far exceed in weight and worth, that thou wilt in justice rather pour forth thy mercy upon me, and accept me into favour for the one, than hold me still in displeasure for the other. And oh thou who with our grudging bore my burden when thou stoodst at the bar of accusation! sure when thou shalt sit in the seat of judgment, wilt not stick to seal my pardon: thine own full open side cannot but witness payment; and where thy self hath paid the debt, thy Justice cannot deny to sign the Acquittance; thou that sufferedst for me here, and pleadest for me now, cannot forget to be gracious to me then.

The Law, Satan, and my sins, not only stop my mouth that I cannot plead my own Cause, but they plead against me, and cry unto thee for vengeance. But is not here [pleading Blood] apply'd unto me, which cries unto thee for pardon and mercy? Is not this Blood as a visible

visible prayer in every wound, as so many mouths open interceding unto thee for me? he hath sinned, but I have satisfied; he departed for a season, that thou shouldest receive him for ever, not as a servant only, but brother unto me, both in the flesh, and in the Lord; for mine, and thy own sake therefore, if thou account me thy beloved Son, receive him as my self, in whom thou art well-pleased: if he have wronged thee, or owes thee ought, put it on my account, I will repay it, I will answer for him: his surety came not out of Prison, until he had paid the uttermost farthing. Behold, Oh Lord, the bleeding wounds of thy own Son; remember how his body was broken; think upon his precious blood shed for us; let us dye, if he hath not made a full satisfaction; we desire not to be pardon'd if he hath not paid our debt. But canst thou behold him, and not be well-pleased with us? canst thou look upon his body and blood which we present to thee, and turn thy face from us? Oh let us prevail in the vertue of his Sacrifice for the Graces and Blessings we need! Take pity, have mercy.

mercy upon us for his sake whom we now desire to hold up between thy anger and our Souls; and hide not thyself from us, unless thou canst from him, whom yet bring with us unto thee. While we are remembering him at his Table, he is remembering us at his Father's right hand.

I am not only guilty, but polluted; sin hath as well defiled, as it would damn me. But here is pure and holy purifying [*sanctifying Blood*], of vertue and spirit to purifie me, as value and merit to pacifie thee; and what hinders, but that I may wash and be clean? be purged from the filth, as well as pardoned for, and saved from the guilt of all my sins? To this Fountain, thou hast set open, I bring my polluted Soul, believing thou wilt make me clean: for the Blood of Jesus Christ his Son cleanseth us from all sin; who loved us and washed from our sins in his own Blood.

Oh how often is my Soul cast down within me? my omissions and commissions, my sins and duties (as I perform them) discomfort me, I am ashamed of, and blush to see them; my petitions
for.

for pardon stand in need of pardon, my tears of washing, my best performances are provocations, and help to fill up the measure of my sins; but for the Priest that offers, the Altar that sanctifies all my services, the sweet incense he offers with our prayers. Here is wine spiced with the love of God, perfumed with the divine nature; that *cheers* the heart of God by way of satisfaction, and the heart of Man by way of pacification, that hath made peace in Heaven and within us [*accepting, comforting Blood*] which makes all our Sacrifices well-pleasing unto thee, who dealst not with us according to our frailties, but *state* in our Advocate, who ever lives to make intercession for us.

Oh my stony, unrelenting Heart! how unaffected am I with my own villainess, and thy goodness, the evil of sin, and excellency of grace, the worth of my Soul, and death of my Saviour; but here is [*softning Blood*] able to mollifie the most obdurate sinner. Oh that I could feel the vertue and power of it dissolving this rock into a fountain of tears, a relenting frame, a heart of flesh.

My

My lust and corruptions are many and mighty; too strong for me, but not for thy self. As in the first *Adam's* sin, man dyed legally, so in the second *Adam's* death, sin dyed virtually: here is as a meritorious exemplary, moving cause, [*mortifying Blood*] shed, to save his people from their sins, that himself and not sin should have dominion over us. Shall not that blood mortifie my pride, worldliness, inordinate affections, which shall subdue the whole body of sin? shall I reproach or make void his death unto my own Soul? or by continuance in sin that brought so great a punishment on so great a person, be a greater enemy to him then the *Jews* were? How shall we that are dead to sin, live any longer therein? knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Oh that I may henceforth find, and reckon my self to be dead unto sin, but alive unto God, through Jesus Christ our Lord!

Oh how am I tempted and assaulted! that I am sometimes ready to say, I shall
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one day fall by my enemies; but Faith gives us a share in the *Victories* of Christ; here is [*conquering Blood*] which when my Saviour was bleeding, he conquered and triumphed over all internal fiends as our enemies; having spoiled all Principalities and Powers, he made a shew of them openly, triumphing over them in, on the *Cross*, his triumphant Chariot, took away from them all possibility to hurt; though they assault us still, we are assur'd of an absolute victory. The accuser of the Brethren is cast down, which accused them before God day and night, and they overcome by the blood of the Lamb; that hath quenched the flames of divine fury, and all our enemies are reconciled or subdued.

Ah my Lord! how often doth sin and the world deaden my heart and affections towards thee? Oh how dull, how indisposed? that I cannot pray with life, nor be lively in thy service: but is not here (oh, that I may now experience it!) [*quickning, enlivening Blood*] that both begets life, and prevents death; shed, to set Prisoners free; and is the life of all our duties, graces, and comforts.

Oh that, it's power and efficacy may put vivacity and activity in me ! that I may pray, hear, receive, meditate and discourse of spiritual things with freedom and liberty, liveliness and cheerfulness.

Oh that I may no more, as I have too too often, disbelieve, or question the promises of this life, or that to come. For here is [*sealing Blood*] shed to ratify and confirm the Covenant of grace; not only to purchase, but to assure us of all good things. Christ's Will and Testament, wherein he hath bequeathed such pretious legacies to his people, is now of force; for a Testament is of force after men are dead.

Oh how ought it to affect me, I have betray'd [*Innocent Blood*!] he was holy, harmless, undefiled, separate from sinners, in his hands no wickedness, in his heart no sin, no guile found in his mouth. I and my brethren are guilty, but for this spotless Lamb, what hath he done? and where there is no sin, thou inflictst no punishment. But he was numbred with the Transgressors; surely then the Lord hath laid on him the iniquity of us all: for

for the transgression of my people was he smitten; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Oh I, I take thee at thy word, and do believe all my sins, with all thine Elects were imputed to our surety; and the wages of sin inflicted on him, that we might be fully acquitted and discharged.

I am guilty of many aggravated sins, and am the greatest of sinners; but with thee is plenteous redemption: here is [*Copious, Inexhaustible Blood*] of infinite virtue and merit; as sufficient for me, as if none else were justified or saved by it. He is able to save to the utmost, all that come unto thee by him.

Oh how small, how imperfect are my Graces? how cold my Love? how weak my Faith? how faint my desires after thee? but is not here [*perfecting Blood*?] the fruit of which is, that I have the least degree of grace. Oh that I may find it's efficacy, perfecting that good work thou hast begun in me, from strength to strength, till grace be consummated in glory. Through the blood of the Eternal Covenant, make me perfect

fect in every good work to do thy will, working in me that which is well-pleasing in thy sight.

Oh what trifles disturb my charitable affections? how interrupted and inconstant my love to those, who by one spirit are all baptized into one body? but is not here [*Cementing Blood*] to knit our hearts and affections to one another? hath not Christ reconciled us in one body by the Cross, having slain the enmity thereby? Oh that henceforth I may be of one heart with his Disciples, and love them as he hath loved us.

Our God is a *Consuming Fire*; which I cannot but dread, having so much *fuel* about and within me; but in thy Son I see flesh of my flesh, and bone of my bone; who gave himself for us. And shall the sentence of thy judgment disannul the merit of his sufferings, of his satisfaction? Here is [*Judgment-preventing Blood*] Oh how comfortable are those words of thine to my guilty Soul, *the Father judgeth no man, but hath committed all judgment to the Son; his first coming was in the flesh, when*

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he

took on him our nature; his *second* in the spirit, when he imparted unto us of his spirit; his *third* will be in power, when he shall communicate to us his glory: his *first* was to redeem; his *second* to comfort; his *third* will be to reward us. Didst thou not punish thy Son, that thou mightst spare thy Servant? Is it not as great a necessity of thy *satisfied Justice* to spare the sinner, as it was of thy offended Justice to punish the sin? 'Tis my comfort thou hast made me close with those gracious promises: I have judged

John 3. 36.
& 5. 24.

my self for my sin, therefore shall not be judged of the Lord. Thou wilt proceed, not according to the *Law*, which requires an absolute obedience without sin; and will condemn all that have been guilty of any

Rom. 2. 16.

sin; but according to the *Gospel* which admits of repentance for the forgiveness of sin, and will condemn none but the unbelieving and impenitent sinner. *Damnation* is

Job. 3. 16. &c.

denounced, not for breaking the *Law*, but
reject.

rejecting the Gospel. He is faithful, because he hath promised; and just, because his Son hath purchas'd forgiveness. The same sentence shall be pronounc'd as is past already in the Gospel.

If our Hearts condemn *John* 11. 25,
us not, then have we 26.
confidence towards God.

Sin hath shut me out of Paradise; but here is [*Heaven-opening Blood*] the key of Heaven to all that remain stedfast in the Covenant; gives us here a right, hereafter an *admission*: through this Red-Sea we enter into the Heavenly Canaan; and for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

And he that hath purchas'd for us a Kingdom, hath thrown in, stored up all necessities for our passage thither; maintenance for his *Heirs* while they come to Age. He will not neglect his members; not starve his own Body. He will refresh the weary Pilgrim; furnish and supply us with provision to serve us by

the way till we come home to himself. How shall he refuse our prayers for any thing, now we are united to his person, our Souls joyned to, nourished by his body, sanctified by his blood, cloathed with his robes, marked with his character, sealed with his spirit, renewed with his vows, consigned to his glory, adopted to his inheritance, when we represent his death, and pray in vertue of his passion, and imitate his intercession, and do that he commands, take Christ along with us in our arms, and offer him, he essentially loves?

Rom. 8. 31.
to the end.

For all things are yours,
whether &c.

Com.

The Communion Close.

But here is no continuing Banquet!
Oh how unwillingly do I rise?
How loth am I to go hence?
methinks I could sit here and feast my
self for ever. Oh what running Banquets
my Lord affords me! sure he need not
fear I should surfeit on himself, or be
weary of his company. Oh! what shall
I do in yonder unsatisfying, Soul-starv-
ing *World*? I have been feeding on my
Paschal Lamb, and now must I to my
sowre Herbs again! If it be his will,
I must obey; but oh take me by the
hand, lead and uphold me, be still by
me; let me see thee always with me.
I know thou hast prepared the *endless*
Feast above, where I shall ever lye in thy
bosom, under the uninterrupted beams
of thy smiling, all-cheering Counte-
nance, and glut my hungry Soul on the
Banquet of thy ever blessed self: In
comparison of which, I now rather *Fast*
then *Feast*; and enjoy but drops of the

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river of pleasure; an Antipast of the Eternal Supper, a Vigil of the Eternal Rest; where my Appetite shall be satisfied, and my thirst quenched in the Ocean it self: where I shall see thee in thy Glory, and be ravisht in the sight of thy beauty, and drink of those overflowing joys streaming from the light of thy ever-blessed face, where Body and Soul shall be subject to no corruption, imperfection or decay; nor stand in need of such *Viaticum's* to support us in our way. Where the vail of our mortality shall be rent, our mud-wall of flesh made spiritual and transparent; the shadows and resemblances abolished, the glass removed, the riddle of our Salvation unfolded, the vapours of corruption dispelled, the patience of our expectation rewarded; where from the power of the Spirit within, and presence of Christ without, there shall be diffused on the whole man a double lustre of that exceeding abundant Glory. This Ordinance is a Type of that Eternal Feast; the feeding on his Body a pledge of seeing his face; the same company there, and Christ in the midst of them, when
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he shall gird himself and make us to sit down at meat, and come forth and serve us. Oh the dignity, the comfort of those servants, who have infinite delight, Majesty it self condescending to *serve them* at the Table! for the *Guests* to have him set himself to solace them; who is infinite in sweetness and *knowledge*, to make his sweetness please them; whose bosom is the hive and center of all goodness, in which all the scattered parcels of blessedness are bundled up.

But alas, as yet I am on Earth, and have my work to do, too too toilsom and heavy for me; scarcely should I have lasted out so long, but that at such seasons as this, he repairs my sinking Spirit, by pouring in the Cordials of his Blood, the comforts of his Spirit. Oh, little did I think to be thus much made of, or minded by him; who is taken up with the attendance and praises of his Heavenly Host; my Conscience would have kept me away, but he call'd me to him, and ran to meet me, and took me in his arms, and rebuked my timorous spirit, saying, wherefore didst thou fear? I call'd my self Prodi-

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gal, a companion of Swine, a miserable hard-hearted wretch, no more worthy to be call'd his Son or Servant ; he called me Child, and chid me for questioning his love. He hath readily forgiven those sins, I thought would have made my Soul the fuel of Hell. He hath put on me the *best Robe*, his Sons righteousness ; a *King* on my hand, honoured, adorned me with the riches, seals and pledges of his love ; and *Shoes* on my feet, prepared, armed, firmly settled me to go through all the difficulties of a rugged way : by enabling me to believe the Gospel of Atonement and Peace. He hath kill'd the *Fatted Calf* for me, instead of mingling my Blood with my Sacrifice ; and entertain'd me with Joy, with Musick, and with Feasting ; when I better deserv'd to have been howling among the dogs without the door, then a Crum at his table. He hath embraced me in his sustaining Consolatory arms, when he might have spurn'd my guilty Soul to Hell, saying, depart from me, I know you not.

Oh!

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Oh! how shall I mention the loving-kindness and praises of the Lord, according to his mercy, according to the multitude of his loving-kindness, according to all he hath bestow'd on me, and his great goodness to the house of *Israel*? Oh that I could proclaim thy love to all the world, and make the whole earth ring with thy praises, and awake every creature to do it with me! Oh that I could laud him with the Celestial Quire, and joyn my heart and voice with the spirits of just men made perfect. [*To him*] who hath created a whole world, so large, beautiful, and magnificent to serve us; subjected so fair a Territory to our Dominion; consign'd to our use so numerous a race of goodly Creatures, to be manag'd, enjoyed, governed by us. [*To him*] who hath endued our *Bodies*, so fearfully, wonderfully, curiously made, with *Souls* resembling his excellent perfections in Knowledge, Righteousness, and true Holiness, capable of serving and enjoying him; affording us to that end all convenient instructions, encouragements and assistances. [*To him*] that supplies our manifold needs,

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protects us from innumerable dangers, gives us whatsoever is necessary, convenient and pleasant, for our sustenance, use, and delight. [*To him*] who remembered us in our low estate, when we had lost his Image and favour, our excellency and happiness; descended from his Imperial Throne, took upon him our shape, conversed as it were upon equal terms with us, to assume us into a nearer Affinity; submitting to our choice, Crowns that cannot fade, Scepters that cannot be extorted from us. [*To him*] who hath saved us and called us, with an Holy Calling, quickned us who were dead in trespasses and sins; opened our Eyes, bowed our Wills, spiritualiz'd our Affections, changed us from darkness to light, and from the power of Satan unto God that we might receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in Jesus Christ. [*To him*] who forgives our iniquities, covers our sins, justifies the ungodly, healeth all our diseases, imputeth not our trespasses, but his Righteousness unto us; redeemeth our life from death, and destruction: crowneth.

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crowneſt us with loving-kindneſs and tender mercies. [*To him*] who hath adopted, looks upon, provides for, deals with us as *Sons*, Heirs of God, and Coheirs with Chriſt, Fellow-Citi-zens with the Saints, and of the houſhold of God. [*To him*] who hath not lately begun, or will ſuddenly ceaſe; is neither inconstant or mutable in his Affections, but from everlaſting, continues, and will to Eternity perſevere immutable in his intentions to do us good; that hath delivered, doth deliver, and will deliver; and never leave us nor forſake us. [*To him*] whom no ingratitude, undutiful carriage or diſobedi-ence of ours, could one-minute wholly remove or divert from his ſteady purpoſe of caring for us: who regards us though we do not attend to him; pro- cures our welfare, though we neglect his concerns; employs his reſtleſs thoughts, extends his watchful eye, exerts his powerful arm, is always mindful, al- ways buſie to do us good: watches o- ver us when we ſleep; remembers us when we forget our ſelves, in whom 'tis infinite condeſcenſion to think of

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us placed so far beneath his thoughts; to value us dust and dirt, and inconsiderable nothings; not to despise and hate us, so really despicable and unworthy. [*To him*] that is as merciful and gracious, as liberal and munificent, that not only bestows on us more gifts, but pardons us more debts than we live minutes; that with infinite patience endures, not only our manifold infirmities and imperfections, but our petulant follies and obstinate perverseness, careless neglects, wilful miscarriages, trecherous infidelities; who puts up the exceeding many outrageous affronts, injuries and contumelies continually offered to his supreme Majesty by *us* base worms, whom he hath always under his feet, and can crush to nothing at his pleasure. [*To him*] that hath loved us and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God his Father; a note the Angels cannot sing, who have many strains of praise we are unacquainted with. [*To him*] that is able to keep us from falling, and to present us faultless before the presence of his Glory, with exceeding great

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joy. [*To him*] that vouchsafes us hearts and abilities to wait upon, and free access unto, a constant intercourse, and familiar acquaintance with himself. To esteem and stile us his friends and children; to invite us frequently, and entertain us so kindly with these incomparable delightful delicacies of spiritual repast, with an affection as great as our fare is costly: yea, to invite us often at our home, and if we admit, to abide and dwell with us; indulging us the enjoyment of that presence, wherein the life of all joy and happiness consists; and to behold the light of his all-chearing countenance. [*To him*] who giveth freely and upbraideth no man with former unkindnesses and neglects of his love we are heartily ashamed of; who calls us neither very frequently, nor over strictly to account; who exacts of us no impossibility, no difficult burthen or costly return; being satisfied with the chearful acceptance of his favours, the hearty acknowledgments of his goodness, the sincere performance of such duties, to which our own welfare, comfort, advantage (rightly apprehended) would other-

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otherwise abundantly dispose us. [*To him*] whose *Benefits* to acknowledge is the greatest *Benefit* of all: to be enabled to thank him who deserves our greatest thanks; to be sensible of whose beneficence, to meditate on whose goodness, to admire whose excellencies, to celebrate whose praise, is *Heaven* it self, the life of Angels, the quintessence of Joy, the supreme pitch of Beatitude. [*To him*], whose benefits are immensely great, innumerably many, inexpressibly good and pretious, be Glory, Majesty, and Dominion, now and for ever.

And oh thou the Blessed Fountain of all mercy and goodness! Inspire our hearts with thy Heavenly Grace, and thereby enable us rightly to apprehend, diligently to consider, faithfully to remember, worthily to esteem, to be thankfully affected with, to render all due acknowledgment, praise, love, and thankful obedience, for *this*, and *all* thy great and manifold favours and benefits conferr'd upon us. And blessed be the Lord God of *Israel* from everlasting to everlasting;

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Asking, and blessed be his Glorious
name for ever; and let the whole
Earth be filled with his Glory, and let
all the People say Amen.

Going

Going Home.

O How great a Lord hath my Soul entertain'd! How glorious a guest dost thou now harbour! How pleasant a Companion, how faithful a Friend hast thou now taken in! How dear a Husband dost thou now enjoy! Oh the inestimable benefits receiv'd in these high and holy Mysteries! what am I O Lord, or what is in me, that thou shouldst do this great Honour and Glory unto me? and *reveal* me thy heart and love which is *secret* unto others? He might have prepared torments, but behold priviledges for me! I am unworthy to touch the threshold of thy house, and thou hast taken me to thy Table; not worthy to stand among thy servants, and thou hast made me sit with my Saviour; not worthy to fall down before thy foot-stool, and thou hast smil'd upon, come in to me, and made my Heart thy Throne; while

while others eat the bread of violence, and drink the wine of deceit; what am I that I should eat the body, and drink the blood of thy own Son? I am not worthy to eat the bread of men, and thou hast given me the bread of Angels. What they admire, I have received; whom they adore, I have entertain'd; their mirror, is my meat; Christ and they are two, I and my Saviour one; oh unspeakable mystery! oh incomparable mercy!

This is he who came from *Edom*, with dyed garments from *Bozrah*, whom we have seen glorious in his Apparel, travelling in the greatness of his strength; returning in triumph from the slaughter and conquest of all his and our enemies; mighty to save us from our *sins*, that were mighty to condemn. And he hath on his *vesture*, the title is conspicuous, and on his thigh, the place of strength, *King of Kings, and Lord of Lords*. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? I have trodden the wine-press of the fierceness and wrath of God, and of the people, there was

was none with me ; I have discomfited
 my peoples enemies, and trodden them
 down like grapes in a wine-press : their
 blood is sprinkled upon my garments,
 and I have stain'd all my garments. Oh,
 I beheld his blood streaming down
 through the holes in his side ! Oh what
 a light, a fire, a flame of love did I see
 in his blessed *Heart*, and my self por-
 tray'd upon it ? my name among the
 rest, oh with what joy and comfort to
 my Soul ! he hath set me as a seal upon
 his Heart ; love is strong as death, many
 waters of affliction cannot quench it,
 nor the floods of trouble or persecution
 drown it ; might all the pleasures, pro-
 fits, honours of the world be given for
 it, it would be utterly despised. Oh
 how easie find I his yoke ! how light his
 burthen ! methinks I could watch or
 pray, do or suffer more believingly, more
 courageously then ever. It was the
 voice of my Beloved that knocked, say-
 ing, open unto me my Sister, my Love,
 my Dove, my Undeiled : he put in his
 hands by the holes of the door, and my
 bowels were moved for him ; my Soul
 failed when he spake, I sought him in
 every

every part of the Duty, and he was found of me; I called him, and he gave me answer: my heart burned within me while he opened to me his mysteries, and his affections. I sate under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the Banqueting house, and his Banner over me was Love. His left hand is under my head, and his right hand doth embrace me. A bundle of Myrrh is my Beloved unto me, he shall lye all night betwixt my Breasts; he shall be still in my heart by Affection and Faith; I will make him my continual joy, comfort, and refreshment; and solace myself in him in all estates. Oh that his *name* may be graven upon my heart! and his *Image* remain fair and lively upon my Soul! Oh that I may find a kind of unwillingness to admit of any other company: when I come to converse with other things, let me still be looking towards him as my only good and happiness: let my heart be so filled with him, that other objects may not come near, or make any strong impression on me. Oh that some lively coals
of

of that holy fire kindled at the Ordinances, may be still glowing in my Soul; that the savour and tincture of it may be never done away. Oh how can any other pleasure seem any more pleasant to me? Can I desire the husks the Swine do eat, when there is such Bread in my Fathers house? no man having drunk old wine, straightway desireth new, for he saith, the old is better. Sure he hath been little affected, nor had any taste of Gods sweetness, presently to relish worldly things; to wash off his palate the savour of spiritual with sensual, or secular thoughts. Abrupt chopings off from Holy Duties is such a quenching of the Spirit, as tends much to hardening the heart: such sudden quenchings of spiritual heat got in an Ordinance, cannot be without much danger to the Soul; motions so quite opposite, are as prejudicial, as unbecoming. Is it fit or seemly to leave the company of our Lord, so soon as we have let him in, and divert to other occasions? associate our selves to other persons, now we have newly given him our Faith, and taken him as the Bridegroom of our Souls?

Souls? and not rather delight in the presence of our new love; and keep our heart from cooling by laying on new fuel; turning the remainder of this day into an *after Supper*, a *second Communion*. In reviewing and being humbled for our coldness, distractions, miscarriages. In blessing God for the liberty and opportunity of a Sacrament, and the priviledges thereby conferr'd upon us; in ruminating on, and retaining the savour of those pleasant things we have been entertained with: exceedingly gladed in the sense of that love we have been tasting and celebrating, in the belief of that pardon we have received, in the hopes of that Grace and Glory that hath been assured to us. In considering the obligations we have laid on our selves. In Heavenly discourses with our beloved; in expressions of our love and affection towards him, acts of desire after inseparable union with, and greater likeness unto him: in vows and promises we will always be faithful and loyal to him: in entertaining him with acts of love and delight, thanks and praise, with the best

best cheer we are able to make our new, our beloved guest: in commending his beauty, prailing him for his kindness and favours, extolling his riches, admiring his perfections and graces; talking with him about the affairs of our *Soul*; in opening to him every room in it, leading him into the most private recesses of our heart; shewing him all the secrets of it, acquainting him with all our wants and weaknesses, spreading before him all our desires and fears, hopes and griefs. In praying for help and assistance to be stedfast in his Covenant. In interceding with him for all mankind, especially our Fellow-Communicants. In telling him again, all we have is his; in tying a new knot upon the band of the Covenant between us; in craving him pardon for our follies; desiring him not to be offended at the dark and noisom hole into which we have brought him; and entreating him of all loves that he will not take exception at his poor entertainment; even charming him to stay and dwell with us, by all the songs of praise and thankfulness we can devise.

Sible.

Subsequent Duties after the Sacrament.

AND now, my utmost care and diligence is requir'd to keep touch with God, to express the power and efficacy of the Ordinance, in living more fruitfully, religiously, watchfully; in making good my vows and promises at the Sacrament. That heart and life therefore may be sutable to my Sacramental obligations, and may witness the good received in and by it; oh my Soul

Make a solemn reflection on thy self and entertainment] How was my heart and behaviour before God, what welcom did he give me? *Reflection* is necessary after every duty, what good have I got? what warmth of affection? what more love to, desire after, delight and confidence in God? what greater ability and love to discharge duty, to bear affliction, to resist

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resist temptation, to walk in Gods ways? so especially *after the Sacrament*, was, my Heart hard, dull, indisposed? I must then suspect my miscarriage in preparation or performance; and labour to find out, be truly sensible of, greatly bewail and humble, judge and condemn my self, and beg pardon for the cause; earnestly importune him that he would now help me by Prayer and Humiliation, to recover the benefit of the Ordinance; that I may by an *after act* do that which I should have done *before*. Sorrow for, and sense of our own senselessness, is one fruit of Christ's death we undoubtedly receiv'd in the Ordinance. We may not judge of our gain by, and profit in duty by our present feeling: or that the only evidences of *Communion* and *acceptance with God*, are, our Souls lifted up and ravished with sensible joys: our uprightness and sincerity in the performance of our duties, and *in* our covenanting with God, and continuing steadfast therein, may administer most ground of comfort when we reflect upon it: for we were then really acceptable to him that look'd
down

after the Sacrament. 193

down upon us, and received from him a seal to the promise of pardon and eternal life, though he did not testify it, by giving in extraordinary joys. He looks not so much at fits of passion, as at the steady bent and tenour of the Soul. The truest *Communion* with God, is to enjoy the Communication of his Graces, whereby we are made conformable to him; we may enjoy the saving influences of his Spirit, when we cannot feel his more abundant consolations. Though this Ordinance be not at present joyous, yet may afterwards yield the peaceable fruits of righteousness to those that are conversant therein. It cannot be well known what *Grace* we have received (further measures of which are the holy Spirit's accompanying those means, being the great benefit we are to expect) till we come to the exercise of it in duty and against temptation. But oh! how much cause have I to rejoyce in his love and goodness, to render him hearty thanks (who might have left me as well as others to my self) for his quickning and refreshment, for his satisfying me

so abundantly with the fatness of his house, and making me drink of the river of his pleasure; especially now I find, (and oh that I could more and more) such *real benefit* received of it, my Soul more deeply broken and humbled under the sense of *sin*, and *that* become more loathsome, hateful, burdensome to me. My heart truly thankful for what I enjoy'd, and sorrowful I enjoy'd no more; more strongly engaged and resolved to inward and universal holiness: my Faith in Christ more increased and settled; my love to him more inflamed; my Soul strengthened and emboldned to undergo any thing for him: my spiritual delight and joy in him raised, and lessened to other things: my esteem and valuation of the Ordinance heightened, my Graces in it exercised; my desires after full enjoyment of God and Christ in Glory more enlarged. If he were pleased to kill me, he would not have received a Burnt-offering and a Meat-offering at my hands; neither would he have shewed me all these things; nor as at this time, have given me to experience
such

after the Sacrament. 195

such things as these. Oh that I may always retain a thankful sense of all his benefits ! Oh, how much am I beholden to thee my God ? I have been praising of thee, but nothing to what I ought, or thou deserv'st it. Oh, how can I cease to magnifie thee ? for what I am and have, for the use of thy creatures, and thy blessing with them ; for every crum, much more for Christ, that foundation mercy, that hath all mercies folded up in him, and entail'd unto him ; that sweetens and sanctifies every mercy : for this Feast on the Body and Blood of thy only Son : for the joys of thy house, and the viands of Heaven, for any measure of life and affection, raisedness and comfort, grace and goodness. Bless the Lord, O my Soul, and all that is within me bless his holy name. While I live I will praise thee, I will sing praises unto my God, while I have a being : and what is here wanting in thy due Praise, I will pay hereafter in everlasting Hallelujahs.

Rest not in the work done,] though done never so well. Beware, lest by spiritual pride, and future negligence,

thou lose the things thou hast wrought. Had I done all as well as was commanded me, I would say I am an unprofitable servant, I had done but my duty, but oh how short come I of it? Oh let not the Lord lay to my charge, my want of due preparation; my coldness and indifferency, distraction and unbelief, my so many failings before and at the Ordinance: that my *Heart* was in no better frame; that I took no more pains with it to fit *it* for thy self: that *it* was no more broken for my sins, when the Minister broke the Bread: that when I took it, I was so dull, so dead, and did no better reach forth the hand of Faith to lay hold on, and apply Christ and his benefits, so play'd the Hypocrite before thee and my fellow-Communicants: that when the wine was poured forth, and I saw how Christ shed his Blood for sinners, I scarce dropt a tear for the cause, from a heart sensible of my sins and his love unto my Soul: that when I took and drank of the cup, I did not remember him as I ought: that my heart was not so seriously intent and reverent, so deeply affected,

after the Sacrament. 197

fectcd, futable to the importance and excellency of the duty, and the Majesty of him with whom I had to do:

Spend ſome time in ſtrengthning and confirming thy holy purpoſes and reſolutions.] Oh that ſome fruit may be ſeen of this day till the ſolemnity return! that the thoughts and meditations I had there may be ſo ſtrongly, ſo deedly fixed and rooted in the bottom of my heart, that nothing may be able to pluck them up! that I may be ſo ſenſibly poſſeſt with the perſwaſions that Chriſt is in, and united to me! that when a Temptation comes and knocks for entrance, I may readily, naturally ſay, *I am not he that I was before*, the property of the houſe is quite changed; I live, yet not I, but Chriſt in me; I was indeed a common Inn to entertain all Comers, but now am become the ſole Habitation of the *High and Holy One*, he expects to be honourably treated like unto himſelf, he will have no Competitors or unclean thing in his houſe; I cannot ariſe and open to you. Oh how ſhall I treat him, who hath taken up his abode with me? ſhall I take the mem-
ber.

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bers of Christ & make them the members of an Harlot? defile that body wherein he hath chosen to reside? force him out of his habitation by any impurity? offend him by any noysom thought, or unsavory breath out of my *mouth*? shall those *hands* that have receiv'd the sacred Elements, work deceit? those *Eyes* that have been fill'd with tears at the Lords Table, be fill'd with envy? those *teeth* that have eaten Holy Bread, grind the face of the Poor? those *lips* that have touched the Sacramental Cup, salute an Harlot? the *mouth* that hath drunk Consecrated Wine, be full of rotten discourse? shall I be so greedy of the world as to forget to retire to converse with my Saviour? Shall I so perplex my self in business, as to omit to pray, meditate, sing praises unto thee? no, I am not at my own dispose, I have sworn, and I will perform that I will keep thy righteous judgments; and often consider how deeply I am oblig'd to him that hath paid my debt. Oh I can never parallel his love, yet let me shew my self *thankful*: I can do nothing *satisfactory*, but let me do something *gratulatory*: he
gave

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gave himself a sin-offering for me, let me give my self a thank-offering to him; offer up my self a living Sacrifice unto my Redeemer, who offered up himself a dying Sacrifice for my Redemption.

Beware of Crucifying Christ afresh] to them that believe he is precious; now I have begun to celebrate the Marriage, oh let me never throw off the Wedding Garment, stain it by any pollution, or seek after other lovers; eat his Bread, and lift up the heel against him; take the Cup, and betray my interest in him; after I have receiv'd him, cast him out of my heart; live in that, for which he died. As the *Sacrament* is a memorial of Christ Crucified for *sin*, let it be a remembrance to me of abhorring, crucifying, abstaining from *it*. Else, I hold on Satan's side, seek to keep him on his throne, do those things which *Christ* is more unwilling I should, then he was to suffer all the indignities and torments the *Jews* inflicted; he was willing to dye by their hands, rather then any inconvenience should fall upon me, then sin and Satan should reign over, and

keep possession in me : he was not troubled so much to *dye*, as he is to see me *live in sin* ; for he dyed that I might cease from sin. And, do I dispute when a temptation is presented, whether Christ or *Barrabas* shall be preferred ? my lust denied, or my Lord Crucified ? that which would murther my Soul deserve to be spared, or he that suffered to save it ? Oh how sad ! that he who seems to deifie Christ in the Eucharist, should vilifie him in his members ; that such who pretend to eat and drink Christ's Body and Blood at the Church, should eat the bread of wickedness, and drink the wine of violence in their own houses : that they should be so devout at the Sacrament as if they believed *God* to be *in the Bread*, and in their lives so prophane, as if they believed not *God* to be *in Heaven*.

Abandon and Crucifie all sin more then ever.] I have put off my coat of corruption, how shall I put it on ? I have washed my feet in the Blood of the Lamb, how shall I defile them ? the Lord hath spoken peace unto me, let me

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me not return again to folly. Hath he taken off my former burthen, and cast it on the back of his dear Son; and shall I lay more load upon him? hath he loved me and washed me from my sins in his own Blood, and shall I with the dog return to the vomit? with the sow that is washed to her wallowing in the mire? shall I take poyson after Physick? make the Table of the Lord contemptible? Hath he been so gracious to me as to vouchsafe and seal me a pardon of all my sins; and shall I so abuse his goodness, so turn his Grace into wantonness, as to run afresh on his score? Is not this to account the blood of the Covenant wherewith I am sanctified, an unholy thing? may I not fear his anger will kindle against me, and that he will no more have mercy on me? Oh let not those *hands* that were reached forth to receive Christ, be stretched out to oppression and violence, but be henceforth sacred, and do no deed that may offend thee: nor those lips that have touched those holy Mysteries, be defiled with the Devils Drivel, filthy Communication, but be

hallowed from all words that may displease thee. Oh let my Soul which by thy Sacrament is made so happy, as to be so near to, be never so wretched, as to think any thing too dear for, such a Saviour.

Frequently consider the engagement thou hast hereby laid upon thy self.] No space of time can wear it off, to the same strictness *all our days as this*, though we had but this one opportunity to receive. The Bonds my Soul is entered into, will never be cancell'd. God forgets not his promises, nor my breaches, though I may; the matter is now out of my hands, I cannot revoke this gift of my self to God (indeed I have given nothing but what was his *own* before) after these *vows* there is no *enquiry* to be made whether they should be kept. This day I have avouched the Lord to be my God, to walk in his ways, and to keep his statutes; and he hath avouched me to be one of his people: I have taken Christ for my Lord and Husband, to live in love and obedience to him, as I hope to be saved by him.

Tempt

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Tempt me not therefore from my loyalty and allegiance, the *vows* of God are upon me, *seal'd* at the *Sacrament*, and *recorded* in *Heaven*; not one of my *Fellow-Communicants* but are witnesses with, and to God, that they saw me personally, publickly own and renew my *Covenant* with him; for my *Oath-sake*, and those that sat with me, I will not do this evil and sin against God. Shall I alienate and pollute the heart so solemnly devoted to him? break those bands asunder, and fetch the Sacrifice away from the Altar, tyed with such strong cords of Oaths and Covenants? must I not expect to bring fire along with it? shall I so horribly prophane his name? and make my self such a forsworn perjured wretch? Is it a light thing to break an Oath made solemnly with God? shall he escape that doth such things? or shall he break the Covenant and be delivered? As I live, saith the Lord, surely my Oath which he hath despised, and my Covenant which he hath broken, even it I will recompense on his own head. I am sure *he* will be true to his promises,

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misers, and shall I fall under his threatenings by being false to mine? If a good man keep his *Oath* and *promises* with men to his own *hurt*, much more ought he, those to God, for his own *good*.

Walk on in the strength of this Spiritual Food, till thou comest to perfection.] Oh that I may still *drink* of the *Spiritual Rock*, find the efficacy, virtue, and benefit of the *Sacrament*, follow and stream after me, while I travel in this Wilderness! Oh that I may be stronger and stronger in all Graces, more active and exacter in all Spiritual Duties; *hear* more heedfully, *pray* more fervently, *receive* more believingly, keep the *Sabbath* more exactly, *watch* over my heart and ways more diligently; be more *humble* and *pious* towards God, more *just* and *righteous* to man, more sober and temperate towards my self; that I may *walk* *worthy* of *Christ*, of the *Covenant* of the *Sacrament*, *Kingdom*, *Gospel* and *Grace* of *God*; of my *Birth* and *Breeding*; oh that my present deportment may be answerable to my
future

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future preferment; that there may be some proportion between my frequent receiving and growing in Grace; that I may *shew forth his death till he come*, in respect of its influence on my Soul.

Delight in Spiritual fellowship with Christ's Members.] Oh that I may now bury all envy, malice, hatred, hard thoughts, uncharitableness; and as Christ, love my Enemies, but especially those that are partakers of the same benefits with me. Oh that, that sentence may still run in my mind, *If God so loved us, we ought also to love one another!* Oh that I may shake off all ungodly society, have my heart linked unto, and be a companion of all those that fear the Lord; make the liveliest of them my most *intimates*, and upon all occasions improve their fellowship to the best advantage. Oh that I may henceforth behave my self as a *stone* of the same *Building*; as a *branch* of the same *Vine*; as a *servant* of the same *Family*; as a *member* of the same *Body*; as a *Son* of the same *Father*; oh merciful eternal high Priest, let that *Sacrifice* thou

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thou once offeredst on the Cross for the sins of the world, which thou doest now and ever represent in Heaven to thy Father by thy never ceasing Intercession, which this day hath been exhibited Sacramentally on thy holy Table, obtain Mercy and Peace, Faith and Love, Truth and Unity, Safety and Establishment, Grace Glory, and all good things to thy whole Church ; and let not the gates of Hell ever prevail against it.

Chear up and comfort thy self against all discouragements.] Have I duely receiv'd the Lords Supper, whatsoever my miseries are, this cannot but be a
reviving cordial, yet my

Mat. 26. 27. sins are pardoned. How little should I be dis-

may'd at any inward or outward troubles? let me be fed all my days with the bread and water of Affliction, I have another bread and cup to sweeten both; let her not say she is sick, her sins are forgiven. The Author of life is made the food of life. I have received an all-sufficient Saviour ; and seek for nothing in, but renounce my self, having

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having so much in him. How can I any more walk dejectedly, that am interested in the *New Covenant*? which with all its promises and priviledges is ratified and confirmed to me? whatever I need is to be had *here*, health, and recovery from sickness, a competent maintenance and support, peace and deliverance from our Enemies, content and patience, liberty and joy, sanctified riches, or a chearful poverty, and whatsoever else is a blessing, is purchased for, and secured to us. And oh that *this* in all my troubles, difficulties, addresses to God, may quiet me, and strengthen my Faith to apprehend *him* as in *Covenant* with me, that hath engaged himself to be *with me* in all estates and conditions, and to order all things for my advantage: I have resigned up my self to him, let him do with me what seemeth him good. This Sacrament is that to my particular person, which it is in it self, and by design to all the world: If I receive worthily, I shall receive any of these blessings according as God shall chuse for me, which shall be, not only with more *wisdom*, but more *affection* then I can for my self.

Keep

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Keep up earnest longings after this, and the *Eternal Supper of the Lamb.*]
 Oh when will the opportunity return? when shall I come again and appear before God? when shall I see his power and his glory, taste his love and goodness as I have in the *Sacrament*? Oh that I may still be feeding my soul on those Heavenly Dainties, those Spiritual Viands, those satisfying pleasures at his Table! I think the time long to that day of gladness and rejoycing. The King of Glory hath now espoused me to himself by *Proxy*, by his Embassadour; the day is hastning when the marriage shall be publickly, triumphantly solemnized and compleated at the great marriage. Mount up my Soul, and ever stand wishly looking for his appearance, never slack thy watch, nor let thy expectation cool, till he take thee to himself, where we shall be gathered together where the body is; where Commemoration shall be turned into Vision; where I shall see thee (oh infinite sweetness and delights) without a *vail*, and live upon thee without a *figure*; where I shall have not a *Sacramental*, but a
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*Beatifical Communion; not wear thy
Ring, but see thy face; not remember;
but behold thee; not in Faith, but clear
and full fruition.*

*Come Love ! come Lord ! and that long day
For which I languish, come away.
When this dry Soul those Eyes shall see
And drink the unseal'd source of thee.
When Glory's Sun Faith's shade shall chase,
Then for thy veil give me thy face.*

FINIS.

ERRATA.

PAge 90. line 6. read *deffusive*, p. 114. l. 22.
r. *anxiety*, p. 145. l. 5. r. *shall those sins*
live, &c. p. 150. l. 17. r. *mercy*, p. 152. l. 28. r.
strange, p. 163. l. 22. r. *no*, p. 165. l. 1. r. *lusts*.

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